

THE  
**CHRISTIAN DISCIPLE.**

**No. 69.**

**NEW SERIES—No. 1.**

---

*For January and February, 1819.*

---

**APOLOGY.**

IN the "Review of 1818," which appeared in the No. of this work for December, some remarks and solicitations were introduced, from which it would naturally be inferred, that the writer expected to continue his labours as Editor of the Christian Disciple. It may therefore be proper to say, that such was his expectation at the time of writing the article. But, soon after, his health received a serious injury; and the weight of care and responsibility which bore on him as the editor of *two* periodical works, with little aid on which he could regularly depend, was too oppressive. Besides, he was aware that, at sixty years of age, it was in vain to hope for the vigour and energy of youth; especially in one of impaired health, and who had for many years been devoted to unceasing study and inquiry. He therefore resolved to relinquish the care of the Christian Disciple, and to devote himself solely to the work of promoting peace on earth.

It had indeed been the aim of the editor to make the Christian Disciple subservient to the diffusion of beneficent and pacific sentiments, so far as this might comport with its object as a miscellaneous work; and perhaps he may have exceeded the bounds of propriety in the admission of articles which seemed to him adapted to promote the cause of peace. For he is free to confess, that for several years his mind has been so absorbed by the inquiries which relate to war and peace, that it has often been difficult for him to

*New Series—vol. I.*

write on other subjects. Perhaps this circumstance should have induced him to resign the *Christian Disciple* at an earlier period. But he indulges the hope that nothing has appeared in the work, which will be ultimately injurious to any one; and that the time is approaching, when pacific principles will be more generally and more highly esteemed.

The convictions and impressions under which the *Christian Disciple* has heretofore been conducted, were distinctly and honestly stated in the "Review of 1818." They need not be repeated. It may suffice to add, that it was the aim of the editor to conduct the work in a manner corresponding with its title, "*THE CHRISTIAN DISCIPLE*," and with its motto, "*Speaking the truth in love.*" He may, however, have been liable to the charge of deviating from the rule that he had prescribed to himself, and for which he may need the forgiveness of God, and the candour of his brethren. Both of which he hopes to obtain.

In cordial friendship with all his associates, and with grateful affection to all his patrons, the past editor of the *Christian Disciple* has resigned the work to the direction of its original proprietors. He is aware that the work is capable of great improvements, and of being enriched with a greater variety of useful articles. He sincerely indulges the hope, that in future it will be conducted with more ability, more prudence, and more of the Christian spirit than has been possessed by him; that it will be the means of illuminating the minds and improving the hearts of many thousands of readers, of uniting the various denominations of Christians in the bonds of that charity which is the end of gospel doctrines and precepts, and that it will thus be the means of preparing multitudes for those regions of light and love, in which party names and distinctions will cease to mar the happiness of man. But whatever shall be the future character of the work, the subscriber is no longer responsible.

NOAH WORCESTER.

January 16th, 1819.

---

## INTRODUCTION.

THE *Christian Disciple*, though commenced by a particular class of Christians, was intended to be distinguished from similar works, by proposing as its principal object, not the defence of particular opinions, but the spreading of the candid, toler-



ant, and philanthropic spirit of the Gospel. It was believed that the best service which could be rendered to truth, was to bring men's minds into that dispassionate and benevolent frame, which is most congenial with truth. For this purpose, the work was committed to a gentleman distinguished by the mildness as well as ability with which he had conducted theological controversy, and who is universally acknowledged to have laboured with exemplary faithfulness to make the Disciple the minister of peace and kind affections. Unhappily, his health, long declining, is now so impaired as to oblige him to discontinue the superintendence of the work.

The publication will hereafter be conducted by several gentlemen, who wish to promote the mild and charitable spirit which distinguished its former editor, but who have thought that its usefulness requires an extension of its original plan. The work will be devoted, as before, to christian charity and practical religion, and at the same time to theological learning, biblical criticism, discussions of the doctrines of natural and revealed religion, and to Reviews of new publications. It will aim to point out the methods and sources of a right interpretation of the Scriptures; to throw light on the obscurities of those ancient records; to state and maintain the leading principles of christianity; to vindicate it from the misrepresentations of friends, and the cavils of enemies; to illustrate its power in the lives of eminent christians; to give discriminating views of evangelical virtue, and of the doctrines most favourable to its growth; to weigh impartially the merits of theological works, and of other books which have a bearing on morals and religion; and to furnish interesting information, particularly in regard to the religious condition of the world.

In the present state of this country, periodical works are particularly valuable. We have many men, who can write well, but who want leisure to write volumes; many who think deeply, but whose thoughts will die with them, unless publications like the present shall give them circulation. It is well known that not a few among us spend their lives in theological studies, and it is matter of reproach, that nothing more is contributed by us to the stock of just criticism, and of moral and religious truth. It is believed that this reproach may be removed in a degree, by opening new channels for the communication of original and interesting thought, and by multiplying in this way excitements to intellectual activity.

It does not become the conductors of the work to begin their labours with large promises. They will only say, that they wish to serve faithfully the cause of good learning and holy living. Though disposed to express freely their views

of the doctrines which divide christians into parties, they seek a higher good than the building up of a sect. They wish to encourage and aid a serious and upright investigation of truth, and would especially do something towards extending the power of christianity over men's minds and lives, by holding it forth in those rational and amiable characters in which its Author first delivered it to the world.

---

#### WHAT IS FAITH ?

THE great importance given to Faith in the New Testament, makes it deeply interesting that we should have the most clear and just conceptions of its meaning and its objects. It gives unspeakable interest to the inquiry, in every serious mind, Is mine the faith required of a christian? What then is that faith, which is a condition of salvation?

Faith, defined generally, signifies the assent of the mind to any proposition or fact, upon suitable testimony. Whenever we believe the testimony to be suitable, and there is no opposing interest or passion to bias our determination, we readily yield our faith to what is proposed to it; and conform our conduct to our *belief*, with as strong an assurance, as we should to our *actual knowledge*. I *believe* a physician, of whose skill in his profession I am satisfied, when he tells me that a certain part of my system is diseased; though I neither see the part, nor am sensible of pain in it. I *believe* my friend, in whose veracity I have confidence, when he informs me that he has been a witness of events, of the truth of which I should otherwise have doubted; and I repose all the reliance on his promises, which I can upon his ability to perform them, and upon the continuance of his life. If the question then be settled in our minds, that the Bible contains a revelation from God, it is perfectly reasonable in God to require of us, that we receive whatever *He* has taught, with as firm a persuasion, as if every circumstance and object were actually exposed to our senses. Every perfection of God is here, to my mind, a ground of reliance; and I am guilty of distrusting God, and of practical infidelity, whenever, in my disposition or conduct, I disregard what He has taught me, and act in contradiction to what He has revealed of his character, His moral government, and His designs in judgment and eternity. I have indeed religious faith in no greater degree, than I have a *perfect assurance*, that *all which God has taught is true, and all that he has promised will be accomplished.*



It may be objected, that many are firmly persuaded of the truths of revelation, or at least, acknowledge these truths without a doubt, who exhibit and obviously feel little, of their practical influence. There are some also, and I believe not a few, whose faith, as far as it consists in a conviction of the understanding, embraces every doctrine and duty of religion. But its influence is only occasional and partial. They almost every day resolve, but soon forget their resolutions, and are overcome by temptations. They feel that they are thus daily accumulating sins, in a conviction of which they experience the pangs and the terrors of guilt; and as they are not sensible of weakness, or of deficiency in their faith, they scarcely dare even to hope for improvement. But examine faith as a principle of action in the common affairs of life, and you will perceive that it affects conduct no further, than it obtains an ascendancy over the affections; and through them, a control of our wills. The husbandman who ploughs his field, and sows his grain, acts *by faith*. He *believes*, for he cannot *know*, that by these means he will obtain a harvest. Happily, however, he feels, and he feels strongly, that the support and comfort of himself and his family are essentially connected with these plans and labours. His love of property therefore, his love of life, and of a comfortable subsistence, and his love of his family, all co-operate to affect his will; and to induce him, *in the belief of a harvest*, to prepare his ground, and to sow his seed. And equally in religion, it is only through the affections that the convictions of faith can give a determination to the will, and thus secure a conformity of conduct; for it is *with the heart man believeth unto righteousness*.

Nor do these expressions imply merely, that faith, to be effectual, must be sincere. Sincerity, without doubt, is indispensable to the efficacy of faith; but sincerity alone will not secure its efficacy. What wonderful effects, for example, may we reasonably believe would be produced, by a due application only of the doctrines of the omnipresence of God, and of our individual accountableness? Yet who will say, that this due application always follows the sincere belief of these doctrines? For what is sincerity, applied to belief? Does it import any thing more, than that our belief is unmingled with doubt? He who neglects to cultivate his ground, and wastes the time for successful labour in indolence, or squanders it in vice, believes as sincerely that a crop might be secured by industry, as he does, who actually toils to obtain it. But while his affections are otherwise engaged, his sincere belief is even more unproductive than his uncultivated fields. And so is it



with our religious faith. We must feel our happiness, our very life, to be concerned in it. In the heart, in the affections, is that spring, which sets in motion all our desires, and produces all our actions. Hence said our Lord to the Pharisees, "how can ye, *being evil*, speak good things; for of the abundance of the heart, the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."

The sentiment is deeply laid in the principles of our nature. When we greatly love an object, we pursue it, while there is a reasonable hope of its attainment. If we cease from the pursuit, while the object may be obtained, it is because some other object has obtained a stronger hold on our affections. And if we cease from fearing that which we once dreaded, and have still equal reason to dread, it is either because our attention and concern are diverted for a time by some other object, in which we have become more interested; or because our hearts have become too much hardened, easily to receive again the impression, by which our fears were excited. If, for example, I believe that I must account to God, and my affections are actually fixed on the things above, I shall certainly seek the objects I hope for in heaven, by endeavouring faithfully to conform my dispositions and conduct to the known will of God. If I relax in my endeavours to act as an accountable being, in the same proportion has some other object taken possession of the affections, which were attached to God and to heaven. Or if I cease from dreading the divine displeasure, (the feeling of having incurred which, once humbled me to the dust, when I knew that I had offended,) it is because I have become more interested in some other object, than the approbation of God; or because my heart resists the impressions of which it was once so susceptible. The language of the New Testament is conformed to these obvious principles of our nature.\* From the *good treasure of a good heart*, good proceeds; and evil from the treasure of an evil heart; for as a man *thinketh in his heart*, whether it be good or evil, so is his character here; and so reason as well as revelation teaches us, will be his condition hereafter.

But let us not be misunderstood, in attaching this importance to the affections in religion. Let it not be supposed that religion consists only of certain feelings, or of certain affections. The affections are indeed but a part of our moral constitution.

\* See Luke viii. 15. Acts xi. 2. 3. Rom. vi. 17. Heb. x. 22. Heb. xiii. 9.

But they are a most important part. We see their wonderful influence in the common affairs of life. What is the spring of patriotism, but *love of country*? What are the bonds of domestic life, but conjugal, parental and filial love? What is it that characterises the worldly minded man, but his supreme *love of the world*? And what, through all the classes of the vicious, peculiarly distinguishes them, but *love of the peculiar causes*, in which they seek their happiness? Hence, in religion, love is the first and great commandment, because we shall seek the objects and blessings of religion, *only when we love them*. Faith in the mind will be as ineffectual as the winter's snow upon the ground, till, warmed by the affections, it penetrates the thoughts, and spreads its fertilizing power, and awakens desires of piety and virtue, which spring up, and thrive, and bear the imperishable fruits of obedience to God. Faith, without the affections, has been compared to the sun, without its life-giving heat; and it is as true that the affections, without the principles of an enlightened faith, become a consuming fire to the soul. But it is the glory of our religion, that in requiring faith, it fixes it upon the noblest objects that can engage the interests of immortal beings. The objects of our faith are the objects of the love of angels, and of holy spirits, in the abodes of the blessed; objects, of which not one will be disappointed, who sincerely loves, and earnestly seeks them.

From this view of faith, it is apparent, first, that *as a cause, it is equal to all the moral effects ascribed to it in the New Testament*

Religious faith comprehends all that is unseen in the doctrines of religion; all that is hoped for in its promises. The universal and constant presence of God; His moral government; our responsibility; His mercy revealed to us by our Lord Jesus Christ, on the conditions of the gospel; and a life of eternal union with Himself, and with the good; of everlasting improvement, and of eternally increasing happiness; and indignation and wrath, tribulation and anguish, if we are disobedient. These are among the objects of which faith gives an equal assurance, as if they were all exposed to the judgment of our senses. And here too are objects of desire and of dread; here are interests, compared with which, all others are as the dust of the balance. See then with what fidelity men pursue the objects of their affections, when those objects are to be seen, and felt, and tasted. And will faith in religion, working by love; will confidence, made perfect by the support of the affections; will the dependence of the heart for its hap-



piness on the pardon of sin, the eternal favour of God, and the everlasting glories of heaven, be less efficacious? This was the faith which was so triumphant in the days of our Lord and his Apostles; and which, thanks to God, we believe is at this day the treasure, and support, and joy, of unnumbered disciples. With this faith, if we may not remove mountains, we may do that which is infinitely more for our interest and happiness; we may overturn our habits of vice, and destroy their very foundations. If it will not shield us from the natural evils of life, it will do more. It will enable us to bear them without a murmur. It will prepare us for moral enjoyments, pure, substantial, and eternal.

2. From this view of the nature of that faith, to which the gospel promises its great rewards, it is apparent, *why the belief of the doctrines of our religion is so often without influence upon those who receive them.* The truth is, many believe these doctrines, as the rise and fall of the tides is believed by those, whose business is not concerned in them; and who consequently feel no immediate interest in them. Their hearts have little or no concern in their faith. Their affections have no other objects than the favour of God, and the salvation of their souls; and where their hearts are, thither will tend all their actions. This is so plainly a law of our nature, that if our religion had taught us nothing more of faith, than that it must be a principle of holy living, to secure its acceptance in the sight of God, the inference would have been as clear as is the expression, WITH THE HEART, MAN BELIEVETH UNTO RIGHTEOUSNESS.

3. In this view of the subject we have a rule, by which we may ascertain whether ours is a *living*, a *sanctifying*, and a *purifying* faith. If it be, our treasure is with God in heaven, and *there* are our best affections. If it be, then the objects of our faith, at the same time, are the objects of our *highest interest*. Then we *believe*, and therefore *endure* and *enjoy*, as *seeing Him, who is invisible*. Faith sanctifies the heart, by bringing the affections into the service of God; and the affections, strongly fastened upon the objects of faith, secure its influence upon all our dispositions and conduct. Then only is ours a living faith, when it works by love; for then only will it possess the power, by which we shall be enabled to overcome the world.

Reader, would you possess this faith? Give your affections then to the objects, to which reason if its voice be heard, not less that religion, will excite you. Dwell upon these objects, till your soul kindles with desire of possessing them; till you



feel how comparatively worthless is every possession, every promise of this world. Survey them, as they are seen by the bright light of the word of God; and while you read his word, feel that its interests, its promises, may be yours, if you will obey him. In communion with God, raise your soul to that happy world, in which He resides in his glory; and fix your attention upon his character, upon the character of the friend and saviour of repenting sinners, upon the holy and happy society of the blessed, upon an eternal enjoyment of God and heaven. How can you doubt in what consists the treasure, the supreme good of an accountable and immortal being? How can you give up your heart to the uncertain, the perishable interests of this world, while God, and Christ, and heaven, and eternity, are soliciting your cares, your affections, and your labours! Come Faith, and open the eyes of the blind, and shew them the regions of immortal blessedness. Pour upon their minds thy celestial light, and warm their hearts with thy holy fire. Come Faith, and take possession of our hearts, and be the guide of our affections, till, having accomplished thy work, the vision of God will open upon our souls; and what we now *believe*, will be *known*, and *possessed*, and *enjoyed* forever.

---

#### WHAT IS RELIGION?

WHY has God spoken to man by authorized messengers, at sundry times and in divers manners, from the first ages of the world to the promulgation of Christianity? What has been the object of the communications which we have received from the Deity? What is the design of Revelation? Or, to put the question in the form in which we shall attempt to answer it, what is *Religion*? We shall found our reply upon two propositions, which we may readily take for granted, as few will feel a disposition to dispute them, or acknowledge it if they do. The first is, that God created us to be happy. The second is, that the highest, truest, and only source of constant happiness, is virtue. If either of these fundamental propositions be denied, we can proceed no further. If they can be proved to our satisfaction to be false, we shall be obliged to renounce all our opinions and views concerning God, religion and human nature, and adopt entirely new ones, though we cannot at present even conjecture what they would be. At present, therefore, taking them as the foundation of our sentiment respecting

the nature and operations of religion, we proceed to those considerations, which may lead to an answer of the important question, *What is Religion?*

In the first, bare, generic signification of Religion, it means the mutual and known relations between God and man. There may be relations between us which neither God has revealed, nor we have discovered. Religion does not include these, from the obvious reason that we cannot at present have any concern with the design or the consequences of that, about which we have no knowledge. Our mutual relations therefore must be known. We are creatures; God is our creator. We are governed; God is our King. We hold nothing by our own power; we are dependent upon some one for life, breath, and support; God is our preserver. We do right and wrong, and are accountable for our actions; God is our Judge. God is almighty, and infinite in wisdom, justice and goodness; we owe him the highest fear, reverence, love, gratitude and obedience. The inductions of our unassisted reason are alone insufficient to direct and guide us in our knowledge of God and of our duty toward him; and God has, at sundry times and in divers manners, revealed to us his character, his will, our prospects, and our duty. Now if religion does not mean these relations, these duties and these communications, what does it mean?

The nature of these relations, these duties and communications, must be determined from the design of God in creating us, and from our capacity and ability of answering that design. This leads us to the proposition, that God created us to be happy. The Deity had certainly some design in giving us life and placing us in this world. Was that design good or evil? Did God create us to be happy or miserable? If he did not create us to be happy, what did he create us for? These questions come home to the good feelings and the common sense of every individual, and return us the answer.—He created us to be happy. It follows that all his dealings, all his communications, all his relations with us, must be productive, either immediately or ultimately, of our happiness.

The next question is, in what does our happiness consist? We mean permanent happiness, happiness as a character of being, that happiness which such a Being as God would choose. I know, and I rejoice, it is ordered by our beneficent Creator, that sources of happiness should spring up without number in the regions of every sense, throughout the wide empire of mind, and in all the stages of our existence. But what constitutes the grand, the pervading, the fundamental pleasure of



life, what is that without which there can be no true enjoyment, no genuine happiness? Ask it of any one. Ask it of your neighbours, of yourselves, of your own observation, of your own convictions and your own consciences. Ask it of the good, and they will tell you that it is virtue; ask it of the bad, and *they* will tell you that it is virtue. Virtue, virtue it is, which constitutes the peace of individuals, the safety of states, the order of society, the happiness of mankind. Now if God created us to be happy, if all his dealings and communications with us have a regard to our happiness, and if our happiness is identified with our virtue, it follows that the object of all his dealings and communications with us, is the assistance, the increase, the confirmation of our virtue. Every thing that God has declared to man at sundry times and in divers manners, by the fathers, the prophets, and his Son, concerning his nature, his character, his purposes, his will, our situation, our prospects, and our duty, or upon any other subject whatever, if there be any other subject of revelation not embraced under these heads, every thing which God has made known to us at any time, in any manner, and by any instrument or means, points to our moral condition and improvement as to its great and eternal end. In short, virtue is the object of all revelation; the only object which we can admit, for it is the only object of which we can conceive.

Let it be observed, however, that by virtue, as we use the word, we do not mean those qualities to which that term is often confined by the world; that honesty, decency, and well seeming, which are imposed by the constitution of society, and which are just sufficient to keep a man within the pale of decorum, and out of the reach of human laws. But we mean by the word virtue, what the sacred writers mean by the word holiness or righteousness; we mean the exercise of that love to man, of which love to God is the basis; that performance of duty, of which habitual principle and pious feelings are the source; that steady course of well-doing which begins in a deep and grateful sense of obligation to the Almighty, and never turns aside from any meaner consideration; extending the word to the state of the HEART, as well as the manner of the life. This is the virtue, righteousness, holiness, which we say is the object of revelation; and we desire that this explanation should be kept in mind during the whole train of our remarks.

The manner in which revelation effects this object, becomes the next step in our inquiry. And here the answer appears to be as plain, direct, and natural, as any which has been given. If before any revelation, mankind had discovered by



the light of their reason the whole nature of this virtue, and knew exactly what it was to be virtuous, but still were so limited in foresight and so assailed by temptation, that their conduct was not only often wrong, but that their principles became corrupt and their characters depraved, then the manner of effecting the object of revelation would be, to offer such powerful reasons and inducements to the constant pursuit of a right course, that the evil tendencies of the above mentioned influences would be counteracted, if not entirely and universally, yet generally and in a great degree. But if they were destitute, both of an accurate knowledge of right and wrong, and of motives to induce them to adopt the one and avoid the other, then the manner of effecting the object of revelation would certainly be, to furnish them with both, to enlighten their ignorance and to assist their weakness. In such a condition as this last, the world had long remained before the revelation of Christianity, and to such a condition was that revelation adapted. We speak of the revelation of Christianity alone, both because it contains all that was of universal importance in the Jewish dispensation, and because it is the only one which has been made to all mankind. Before it was made to them, they were exceedingly corrupt; they were deeply sunk in ignorance and sin. What was to be the remedy? Why, no other certainly than the proposition of a plain and perfect system of duty, which if pursued would make them virtuous and happy, accompanied by certain assistances, motives, and sanctions, sufficiently powerful to lead them to pursue it. Now if we open the New Testament, which is the only source from which we can derive our knowledge of the revelation of God through Jesus Christ, what do we find contained and revealed there? If we leave out the history, the great body of the remainder consists of moral precepts, which inculcate the most uniform and unbending virtue. To these are added certain doctrines, which are always connected with the precepts in their design, and which serve them either separately as assistances, motives, and sanctions, or in all these capacities together. It will be allowed by all, that if the moral *precepts* of the gospel be obeyed, such an obedience will make us virtuous and happy, that is to say, accomplish the design of the Almighty in creating us; and to our view nothing can be more clear, than that the purpose of every single *doctrine* of the same revelation is to enable us to render that obedience and fulfil that design. Acquaint us with a higher, nobler, and more rational purpose, and we will embrace it with joy; prove to us that another purpose is expressly declared in

the scriptures, and at the instant we will resign this with readiness and with pleasure.

We are aware, that a doctrine is advocated by many, which militates with the temper of these remarks, and opposes us at the entrance of our way. We allude to the doctrine of the utter inability of man, in his natural state, to obey the will of God. It would be incompatible with our present design, to enter into a thorough examination of the objections which might be brought against our views; but upon this one we think proper just to make the two following observations. First, that in a limited sense of this doctrine we believe it ourselves; we believe that mankind, before they were assisted by the grace or favour of God with the motives and means of the Christian revelation, were unable to perform their duty or obey his will, from the very circumstance of their being thus unassisted. In this sense, indeed, it constitutes one of our former propositions. Our second observation with regard to the doctrine in its full extent and unexplained signification, is this, that it appears strange and inconsistent, to us it appears contradictory, that man should have the power completely to *counteract* the benevolent design of God in creating him, which was, to make him virtuous and happy; and yet be entirely destitute of the power to *answer* that design.

Let us now proceed to inquire into the tendencies and uses of the principal and undisputed doctrines of that revelation, which was made to all men by Jesus Christ. We will commence with the attributes of the Deity. What is that power with which we are insensibly, though necessarily, intimately, and eternally connected? And what is the purpose for which a knowledge of this power was revealed?

We are told, that the high power above us is single, unparticipated and unimparted; that there is but *one* God. The use of this doctrine is to preserve men from idolatry and its consequent immoralities. Men are prevented from deifying their monarchs, their heroes, their passions, their fancies and their fears, from cringing to ideal existences, whom they make almost as weak and quite as wicked as themselves, and from bowing with abject and ignorant reverence before "stocks and stones." The moral uses of this doctrine will be easily discerned without our entering into a more particular explanation of them.

God is *holy*. We cannot shelter our sins under the plea of example. His holiness is an inducement to purity in ourselves, for "what fellowship hath light with darkness?"



God is *just*. He is influenced by no partial considerations. His favour is to be obtained only by our individual efforts in the practice of virtue. No incense from the shrine of superstition, no bribe from guilty fear, will alter his least purpose, or purchase a single smile. This attribute gives assurance also to upright intentions and honest endeavours. It will not suffer us to faint at the thought, that though we exert ourselves to the best of our ability, we still fall far short of our duty; for it is a characteristic of justice to make allowances for difference of advantages, opportunities and situation, for necessary ignorance, temptation and frailty.

God is *good*. Every cause and every principle of gratitude calls upon us to render to him the only return which we can make and which he requires, our best obedience—our own happiness.

God is *merciful*. Into the character of the Deity there enters not the least portion of revenge. Sincere contrition never need despair, sincere repentance never need to be repented of; entire reformation of heart and life ensures the forgiveness and favour of God, and leaves past sin, not to his persecuting vengeance, but to the remorse and other bitter consequences, which by the constitution of nature are bound to pursue and to punish it. Much has been said concerning the accommodation of the justice with the mercy of God. To us, they seem perfectly to coincide. Others may believe, that there are two warring principles, two attributes which are at variance with each other in the perfect character of God. We cannot. The ideas of others concerning divine justice, may be, that it writes its laws in characters of blood; that it pays no regard to any circumstances, and that it requires absolute perfection of beings, who were created frail; they are not ours.

God is *omnipresent and omniscient*. He is in all our paths, and we cannot escape from him; he is in the recesses of our hearts, and we cannot deceive him. To know that the eye of God is at all times full upon us, and that he is perfectly acquainted with our inmost thoughts, is certainly a motive to restrain us from doing or conceiving wrong. It creates a happy confidence and trust likewise, to be assured that there is a Being who is every where present to protect and defend us, and that He, who knows all things, will never err in his conduct toward man, or in his government of the universe.

God is *Almighty*. He is therefore perfectly able to punish and to reward. Every other being is entirely subordinate to his control, and we need not therefore fear the malicious or the



ignorant exertion of any other power. We are wholly at his disposal; it is vain therefore to think of resisting him, and it is consoling to think, that we are in the hands of one, who will make all things work together for good to them that love him.

God is *unchangeable*. We can rely with confidence upon the fulfilment of all his promises, and the certain accomplishment of his whole word. The order of his government will remain unmoved. The rewards of virtue will retain their office, and not be made the wages of sin; the consequences of sin will follow their accustomed course, and not pursue the footsteps of virtue.

God is *eternal*. This attribute secures the confidence of virtue. He never began to be; there is no influence, therefore, far back among the ages, to disturb the present happy disposition of things. He will never cease to be; the same power, therefore, the same holiness, justice, goodness, mercy, wisdom, and immutability, will guide and govern all things, world without end.

These remarks upon the attributes of the Deity, although they are brief, will be sufficient to show, that the divine nature and character were not revealed to exercise our ingenuity, or to satisfy our curiosity, but to assist our virtue, to exalt our characters, to guide and lift us to moral perfection. The means by which they effect this end are various, according to the different motives which they present. They may be all comprised in one word, and that is **PIETY**. The feelings, affections, sentiments, which spring from contemplation on these attributes, do more than any thing else to elevate the human soul, and fix it in that exalted and unswerving love of purity, which will most effectually guard it against all evil bias. They excite immediately to obedience, and they furnish abundant consolations. And even the consolations they impart, assist us in the road to excellence, by banishing that spirit of repining and discontent, which weakens the power of exertion, casts a gloom over the character, unsettles the temper, and, in a greater or less degree, unfits us for the duties which we owe to God, to our neighbour and ourselves.

Having thus examined the uses for which God has revealed to us his own nature and character, and having shown as we think, that they could be no other than motives and means to assist us in our duty, we shall pursue the same method with regard to the other doctrines of revelation. As the very subject which is under discussion, presupposes a Providence, a belief in this doctrine being no other in fact than a belief in the natural and moral government of God, we shall make no

other remark upon its uses, than that they are necessarily united and incorporated with those, which proceed from every part of that connexion between the Creator and his creatures, into the supposition of which the doctrine of a Providence must always be admitted.

There are doctrines which are only modifications or exertions of the divine attributes, such as the veracity, and the grace, or favour of God, and to which the same remarks may be applied which were made concerning *them*.

There are some others, which point so plainly and exclusively to our moral condition, that to describe their uses would only be to repeat all that has been said. We mean by this, that repentance, conversion, justification, sanctification, redemption, are the moral ends, which are to be effected by the motives and means furnished by those subjects of belief, which are more strictly denominated doctrines.

Without, therefore, entering into a more minute explanation of the topics embraced by either of the above mentioned heads, but leaving them to be explained by the general principles, which we have laid down, we come to that doctrine of revelation which affords to virtue a stronger motive than any other, and is better than any other adapted to engage mankind in the service of God, and lead them to their intended perfection. Can there be any doubt of the doctrine which we mean? Will any one, who has not discarded all motives of a religious nature, hesitate for a moment to point out that one by which he is principally actuated? Where is the man, who knows that he has but a few years to live in this world, who does not hope that he is to live again in a world, where he will not suffer so much, and which will not pass away so soon? What is the most powerful inducement to virtue? Is it not the belief, that it will be rewarded hereafter? And what is the most powerful restraint upon sin? Is it not the belief, that it will be punished hereafter? What is our best consolation in the loss of friends? Is it not that they have gone to be happy, and that we shall see them again? What is our best comfort in every misery, except in that which vice produces? Is it not that we shall soon be received to a state in which there will be no more of it? And in that solemn hour, into which the hopes and the fears, the thoughts and the actions of life are crowded together; when we hear the voice of an awful authority calling upon us to make haste, for it was time that we were gone; when we feel that we must leave all that we ever knew of enjoyment, all that we have ever proved of existence; when we see the veil descending, which is to drop between us and the world for-



ever, what is our support, what is our hope, what is our doctrine then? Are we employed in investigating the mode in which the Deity exists? In making nice distinctions between being and person, essence and substance, creation, generation, and procession? In inquiring whether our sins are the sins of natural and necessary imperfection, or of long derived inheritance; whether our destiny is fixed by well meant endeavours, or unaccountable impulses; whether this rite be an influence, or a symbol, and that rite a token of respect and remembrance, or a terrible mystery? whether this doctrine be not a sound one, and that other, a heresy? Are these the questions which occupy the thoughts of a dying man? His mind must be strangely perverted if they are. No—the great support of dissolving nature is the trust that it will again be restored to us, and with higher exercises and powers than ever; the blessed hope to which we turn from all dispute and noise, is the hope of immortality; the great question which lingers on the tongue till it can articulate no longer, and then stays upon the mind till reason leaves it, is this: “If a man die, shall he live again?”

True, there are other thoughts of vast moment which come to us upon our death-beds; thoughts of our past lives, and of our acceptance with God. But nothing can be more evident than that these are all grounded upon the supposition that there is another life, our condition in which will be affected or determined by our conduct in this; that there is a future state, in which we shall be received or rejected by God. If we do not already believe that we shall exist again hereafter, it is quite unnecessary and unreasonable to trouble ourselves in our last moments, with what we have done here; all the consequences of our actions are exhausted then; we have lived, enjoyed, and suffered; it matters not how well or ill we have lived, or how much or how little we have suffered and enjoyed; we are never to live, enjoy, or suffer more; we are to be as though we had never been; there may or may not be a power above us, but with that we can have no concern; for we are soon to be far beyond the reach of any influence or feeling; we are to die; to become like the clods of the valley; and we have nothing to do, but to die with what stoicism we can gather. All our hopes, fears and thoughts then, concerning our future state, rest, as we said, upon the previous belief, that there is a future state. If we are told, that no Christian ever thinks of *doubting* that there is another life, we answer that we are glad, and that no Christian ever *should* think of doubting it; but we ask in our turn, *why* he never thinks of doubting it? Because it is so plainly revealed in the Christian scriptures;

because the whole Christian dispensation is founded upon it ; and because Christ himself died to confirm it ; because, in short, he is a Christian. The heathen thought of doubting it ; in fact, they never thought of it with certainty ; and it is a full belief in this doctrine, as taught and proved by Jesus Christ, which, together with its proper effects, makes a man a Christian. If therefore the doctrine of immortality be our highest motive, consolation and hope, it takes the greatest share in enabling us to fulfil the design of God in our creation, by making ourselves virtuous and happy ; that is to say, it is the most important doctrine of revelation. With this doctrine is connected that of equal rewards and punishments ; our future state will be a state of exact retribution. Every good deed will produce its happy, and every bad deed, its evil influence upon our condition hereafter.

To believe that this principal doctrine, together with the others which have been mentioned, were revealed by one who proved by miracles, that he was commissioned to reveal them, and so to believe in them, that they shall have an operative influence upon the conduct, forms the Christian doctrine of *faith*. By this faith we are saved, because it makes us virtuous and happy. This explains the doctrine and the uses of faith, and closes our remarks upon the doctrines of revelation.

There are some other circumstances connected with revelation, which cannot be properly termed doctrines, such as prayer, and the two rites of baptism and the lord's supper. But, as it is our great object to establish the position that every thing which regards revelation, that every particular of the dealings of God with man, performs the sole and the noble office of assisting us in attaining moral perfection, and consequently happiness, we shall make a few remarks upon the above named particulars. We conceive then, that it is for their moral influence on character, that they are valuable, and were designed. We do not *pray* to Almighty God, because we expect to receive all the objects of our prayer. We know that we often ignorantly ask that which would prove an evil and a harm to us instead of a blessing ; that we often ask what the Deity does not see fit to bestow. But the use of prayer is, to excite and to cherish those devout, humble, contrite, and grateful feelings, which will make us worthy in a degree of receiving those good gifts which come down from above ; that is to say, which will make us virtuous.

Of *baptism* we may say, that it has a tendency to produce virtue, by showing us that we ought to be virtuous. By external, it inculcates internal purification. It signifies, to use



the words of St. Peter, "the answer of a good conscience toward God;" the firm belief of the person baptized, that purity of heart and life is required from all the disciples of Christ. Upon adults this influence of the rite is immediate. Upon children it is produced mediately through the parents, who are laid under an obligation to do as much as they can in training them up in the way they should go.

By eating bread and drinking wine in the rite of the *Lord's supper*, it was designed that we should cherish a respectful and grateful remembrance of him, of all that he did and suffered for our good, and that we should be led by the dispositions thus excited to live as becomes his disciples.

Thus have we shown, that revelation, in all its parts and connexions, was expressly designed and given for the assistance of virtue—to make us holy as God is holy, and perfect as our Father in heaven is perfect; to furnish motives and means to the performance of duty, the obedience of God, the attainment of happiness; and we are now prepared to answer the question, *What is Religion?* Religion signifies the relations which subsist between God and man, and all the duties which result from that relation. Or we may say, religion comprehends the object of revelation, and the manner of effecting that object; and as the object of all revelation has been proved to be the advancement and security of virtue, and as the manner in which the Deity effects this object is, by giving us certain laws, which, if obeyed, will make us virtuous and happy, and certain motives and sanctions to assist us in obeying them—religion, in a more strictly practical sense, signifies that high, and steady, and thorough virtue, that moral purity and excellence, which is produced by a constant and habitual reference to these motives and sanctions. Religion says to us, "Do this and this, and you will be happy here and hereafter; if you will *not* do so, you will be neither." And, finally, a religious man is one who loves his neighbour as himself, and keeps himself unspotted from the world, because they are duties which he owes to his Maker, and because they are prompted by a regard to the interests of eternity; one who obeys God, because he is a God of mercy and love, and because God has, by the constitution of nature, annexed to his obedience the truest happiness in this world, and promised to it, in the gospel of his Son Jesus Christ, everlasting happiness in the world to come.

The subject which we have now finished, suggests a few remarks. We are led in the first place, to adore the goodness of God who has so graciously manifested himself in all his

relations with his dependent creatures. By placing religion in the light in which we have now made it appear, we gain a most grateful and inspiring view of the character of the Deity, who, in all his dealings with man, pursues, and pursues alone, man's welfare and felicity. He has made our duty to be our interest, his service our delight, our virtue our gain, our improvement our glory. He has made the impulse of the heart the exercise of reason, the dearest office of the affections the noblest employment of the understanding, the desires of nature the decrees of heaven, the hope of man the promise of God. He has made the yoke of Christ the easiest which we can bear, the burthen of religion the lightest which we can carry. He has perfectly adapted his demands to our condition and our wants. He has intimately connected our expectations with our exertions, our assistances with our efforts, our supports with our labours, our consolations with our sufferings. This gracious course will experience no alteration; these benevolent designs will suffer no change. He has joined time and eternity together, he has made our condition in the next world to depend upon our conduct in this, our characters here to fix our destination there, the course which we run in this narrow world to give its impulse to the race of ages. While we contemplate such goodness, our hearts are full; we feel as if we would never be unworthy of it again, as if the perversity which could wilfully lift itself up against it, if it were not madness, was a vile outrage upon humanity.

We would remark, secondly, that the object of revelation supplies us with a test in judging of those doctrines which are said to be parts of it. That object, as we have seen, is our virtue and happiness. All the true doctrines of revelation have a moral tendency. If then a doctrine be offered as true, which cannot be perceived to possess any such tendency, it may fairly be suspected, and if it have an apparent and decided *immoral* tendency, it must be rejected; it is no part of revelation; it did not come from God; scripture cannot contradict itself, and the whole tenor of scripture will be against it. Such a rejection will be demanded, by a regard for the holy volume which contains our faith, by every sentiment of right and wrong, by every good feeling which dwells in our bosoms, and by our gratitude to our Almighty Father who created us to be happy, and to find happiness only in a moral resemblance of himself.

The principles which we have laid down should calm the anxieties of those, whose minds are troubled and distressed concerning the particular creed which they should choose



among the various systems which claim for themselves the truth. If, having made patient and conscientious inquiry, we do not after all obtain the truth, or so much of it as others do, it is certainly our loss and our misfortune, but it cannot be our fault or our condemnation. Only this we may be sure of, that the better our faith is adapted to increase our virtue, the nearer does it approximate to perfect truth, for the better does it answer the design of God.

---

## DAILY PRAYER.

THE scriptures of the old and new testaments agree in enjoining prayer. Let no man call himself a Christian, who lives without giving a part of life to this duty. We are not taught how often we must pray ; but our Lord in teaching us to say, "Give us *this day* our daily bread," implies that we should pray daily. He has even said to us, "pray always ;" an injunction to be explained indeed with that latitude which many of his precepts require, but which is not to be satisfied, we think, without regular and habitual devotion. As to the particular hours to be given to this duty, every Christian may choose them for himself. Our religion is too liberal and spiritual to bind us to any place or any hour of prayer. But there are parts of the day particularly favourable to this duty, and which if possible should be redeemed for it. On these we shall offer a few reflections.

The *first* of these periods is the *morning*, which even nature seems to have pointed out to men of different religions, as a fit time for offerings to the Divinity. In the morning our minds are not so much shaken by worldly cares and pleasures, as in other parts of the day. Retirement and sleep have helped to allay the violence of our feelings, to calm the feverish excitement so often produced by intercourse with men. The hour is a still one. The hurry and tumults of life are not begun, and we naturally share in the tranquillity around us. Having for so many hours lost our hold on the world, we can banish it more easily from the mind, and worship with less divided attention. This then is a favourable time for approaching the invisible Author of our being, for strengthening the intimacy of our minds with him, for thinking upon a future life, and for seeking those spiritual aids which we need in the labours and temptations of every day.

In the morning there is much to feed the spirit of devotion. It offers an abundance of thoughts, friendly to pious feeling. When we look on creation, what a happy and touching change do we witness. A few hours past, the earth was wrapt in gloom and silence. There seemed "a pause in nature." But now, a new flood of light has broken forth, and creation rises before us in fresher and brighter hues, and seems to rejoice as if it had just received birth from its Author. The sun never sheds more cheerful beams, and never proclaims more loudly God's glory and goodness, than when he returns after the coldness and dampness of night, and awakens man and inferior animals to the various purposes of their being. A spirit of joy seems breathed over the earth and through the sky. It requires little effort of imagination to read delight in the kindled clouds, or in the fields bright with dew. This is the time, when we can best feel and bless the Power which said, "let there be light;" which "set a tabernacle for the sun in the heavens," and made him the dispenser of fruitfulness and enjoyment through all regions.

If we next look at ourselves, what materials does the morning furnish for devout thought. At the close of the past day, we were exhausted by our labours, and unable to move without wearisome effort. Our minds were sluggish, and could not be held to the most interesting objects. From this state of exhaustion, we sunk gradually into entire insensibility. Our limbs became motionless; our senses were shut as in death. Our thoughts were suspended, or only wandered confusedly and without aim. Our friends, and the universe, and God himself were forgotten. And what a change does the morning bring with it! On waking we find, that sleep, the image of death, has silently infused into us a new life. The weary limbs are braced again. The dim eye has become bright and piercing. The mind is returned from the region of forgetfulness to its old possessions. Friends are met again with a new interest. We are again capable of devout sentiment, virtuous effort, and Christian hope. With what subjects of gratitude then does the morning furnish us? We can hardly recall the state of insensibility from which we have just emerged, without a consciousness of our dependence, or think of the renovation of our powers and intellectual being, without feeling our obligation to God. There is something very touching in the consideration, if we will fix our minds upon it; that God thought of us when *we* could not think; that he watched over us when he had no power to avert peril from ourselves; that he continued our vital motions, and in due time broke the chains of



sleep, and set our imprisoned faculties free. How fit is it at this hour to raise to God the eyes which he has opened, and the arm which he has strengthened; to acknowledge his providence; and to consecrate to him the powers he has renewed? How fit that he should be the first object of the thoughts and affections which he has restored! How fit to employ in his praise the tongue he has loosed, and the breath which he has spared!

But the morning is a fit time for devotion, not only from its relation to the past night, but considered as the introduction of a new day. To a thinking mind, how natural at this hour are such reflections as the following:—I am now to enter on a new period of my life, to start afresh in my course. I am to return to that world, where I have often gone astray; to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character, which will fit me for heaven or hell. I am this day to meet temptations which have often subdued me; I am to be entrusted again with opportunities of usefulness, which I have often neglected. I am to influence the minds of others, to help in moulding their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unseen dangers are before me! What unexpected changes may await me! It may be my last day! It will certainly bring me nearer to death and judgment!—Now, when entering on a period of life so important, yet so uncertain, how fit and natural is it, before we take the first step, to seek the favour of that Being on whom the lot of every day depends, to commit all our interests to his almighty and wise providence, to seek his blessing on our labours, and his succour in temptation, and to consecrate to his service the day which he raises upon us. This morning devotion not only agrees with the sentiments of the heart, but tends to make the day happy, useful and virtuous. Having cast ourselves on the mercy and protection of the Almighty, we shall go forth with new confidence to the labour and duties which he imposes. Our early prayer will help to shed an odour of piety through the whole day. God, having first occupied, will more easily recur to our mind. Our first step will be in the right path, and we may hope a happy issue.

So fit and useful is morning devotion, it ought not to be omitted without necessity. If our circumstances will allow the privilege, it is a bad sign, when no part of the morning is spent in prayer. If God find no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of

life. If the benefits of the morning do not soften us, we can hardly expect the heart to melt with gratitude through the day. If the world then rush in, and take possession of us, when we are at some distance and have had a respite from its cares, how can we hope to shake it off, when we shall be in the midst of it, pressed and agitated by it on every side. Let a part of the morning, if possible, be set apart to devotion; and to this end we should fix the hour of rising, so that we may have an early hour at our own disposal. Our piety is suspicious, if we can renounce, as too many do, the pleasures and benefits of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favourite pleasure or an uncommon gain requires the effort. But we cannot rise, that we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed. We are willing to rush into the world, without thanks offered, or a blessing sought. From a day thus begun, what ought we to expect but thoughtlessness and guilt.

Let us now consider *another* part of the day which is favourable to the duty of prayer; we mean the *evening*. This season, like the morning, is calm and quiet. Our labours are ended. The bustle of life has gone by. The distracting glare of the day has vanished. The darkness which surrounds us favours seriousness, composure, and solemnity. At night the earth fades from our sight, and nothing of creation is left us but the starry heavens, so vast, so magnificent, so serene, as if to guide up our thoughts above all earthly things to God and immortality.

This period should in part be given to prayer, as it furnishes a variety of devotional topics and excitements. The evening is the close of an important division of time, and is therefore a fit and natural season for stopping and looking back on the day. And can we ever look back on a day, which bears no witness to God, and lays no claim to our gratitude? Who is it that strengthens us for daily labour, gives us daily bread, continues our friends and common pleasures, and grants us the privilege of retiring after the cares of the day to a quiet and beloved home? The review of the day will often suggest not only these ordinary benefits, but peculiar proofs of God's goodness, unlooked for successes, singular concurrences of favourable events, signal blessings sent to our friends, or new and powerful aids to our own virtue, which call for peculiar thankfulness. And shall all these benefits pass away unnoticed? Shall we retire to repose as insensible as the wearied brute?



How fit and natural is it, to close with pious acknowledgment, the day which has been filled with divine beneficence !

But the evening is the time to review, not only our blessings, but our actions. A reflecting mind will naturally remember at this hour, that another day is gone, and gone to testify of us to our judge. How natural and useful to inquire, what report it has carried to heaven. Perhaps we have the satisfaction of looking back on a day, which in its general tenour has been innocent and pure, which, having begun with God's praise, has been spent as in his presence ; which has proved the reality of our principles in temptation ; and shall such a day end without gratefully acknowledging Him in whose strength we have been strong, and to whom we owe the powers and opportunities of Christian improvement ? But no day will present to us recollections of purity unmixed with sin. Conscience, if suffered to inspect faithfully and speak plainly, will recount irregular desires, and defective motives, talents wasted and time mis-spent ; and shall we let the day pass from us without penitently confessing our offences to Him who has witnessed them, and who has promised pardon to true repentance ? Shall we retire to rest with a burden of unlamented and forgiven guilt upon our consciences ? Shall we leave these stains to spread over and sink into the soul ? A religious recollection of our lives is one of the chief instruments of piety. If possible, no day should end without it. If we take no account of our sins on the day on which they are committed, can we hope that they will recur to us at a more distant period, that we shall watch against them to-morrow, or that we shall gain the strength to resist them, which we will not implore ?

One observation more, and we have done. The evening is a fit time for prayer, not only as it ends the day, but as it immediately precedes the period of repose. The hour of activity having passed, we are soon to sink into insensibility and sleep. How fit that we resign ourselves to the care of that Being who never sleeps, to whom the darkness is as the light, and whose providence is our only safety ! How fit to intreat him that he would keep us to another day ; or, if our bed should prove our grave, that he would give us a part in the resurrection of the just, and awake to a purer and immortal life. The most important periods of prayer have now been pointed out. Let our prayers, like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.

## ON THE CHARACTER OF THOMAS EMLYN, WITH EXTRACTS.

THERE are probably few of our readers who are ignorant of the name of Emlyn, or who do not know something of his history. But many of these, perhaps, have merely heard of his sufferings for conscience sake, without having become acquainted with the excellence of his character, and great practical piety of his life. For the sake of such, we are induced to make the following extracts. They are from the remarks and reflections he made at the time of his imprisonment, and whilst he was suffering the severest reproaches and calumnies for having published his "*Humble Inquiry into the Scripture Account of Jesus Christ.*" They prove that the spirit of the gospel was quite as near his heart, as the desire of ascertaining its true doctrines. It would be difficult, we think, to name any martyr, in any age of the church, who has borne persecution with more courageous firmness or more admirable meekness. Others, it is true, may have undergone more severe persecutions, and endured more intense bodily torture. But the sufferings of Emlyn, though not so great, were as well calculated to prove how deeply the Christian principles had penetrated his character, how thoroughly they influenced and controlled his human feelings, and had enabled him, like his Lord, to suffer without threatening, and be reviled without reviling again. And he went through his trial faithfully. His example, which is edifying to all, should be cherished with particular admiration and love by those, who with him have departed from the form of established words in human creeds and systems, and have thought it better to take their definition of Divine Unity from the scriptures alone.

We are sensible, indeed, that patience in martyrdom, is no infallible proof that the doctrine for which one suffers is true; if it were, then the doctrines of the papists and of the reformers would be equally true, for each have had their martyrs. It only proves that the sufferer *believes* them to be true. But, notwithstanding, the spirit in which he endures may teach the most useful lessons; and the example of Emlyn deserves to be cherished, because it proves that a blameless life, a forgiving temper, ardent devotional sentiment, and unqualified submission to the Divine will, do not depend for their existence upon those doctrines which are disputed among men, but upon the principles which are common to all; it proves that he who departs from the standard of orthodoxy, does not therefore depart, as some would have us believe, from those principles



which fortify, and support and console—from that truth which sanctifies ; it proves to us, that a belief in the strict unity of God, implying that Jesus Christ whom he sent to save us, is not God, is no less consistent with a spiritual state of mind, fervent devotion, and practical excellence, than the more incomprehensible doctrine, which has so often been asserted to be alone capable of producing them.

There is a well known sermon of his, entitled *Funeral Consolations*, which sets in a beautiful light his religious sensibility. Many of our readers have doubtless seen it, and derived comfort from it in their afflictions. Let them look at it again, and remember, if they thought not of it before, that it was written by a man, who, shortly after giving this evidence of piety, and great attachment to the religion of the gospel, was persecuted as a blasphemer, and shunned as an enemy of the faith.

It is only necessary to add,\* his crime was the believing that our Saviour Jesus Christ was not the Almighty God. For publishing his sentiments on this subject, he was accused of blasphemy ; was tried by a court of justice, under circumstances of peculiar hardship and aggravated insult ; was not allowed to speak in his own defence ; and his counsel were so brow beaten, that they dared not speak for him. His sentence was “a year’s imprisonment, pay a fine of one thousand pounds, lie in prison till the fine should be paid, and find security for good behaviour during life.” He laid in prison more than two years, because he was utterly unable to pay the fine ; and mean while the horrors of imprisonment were aggravated by the neglect and unkindness of his brethren in the ministry, and his former friends. “Only one,” says he, “vouchsafed me so much as the small office of humanity *in visiting me when in prison* ; nor had they so much pity for the soul of their erring brother (as they thought me) as to *seek to turn him from the error of his ways*.” It is difficult to restrain our feeling of indignation at the cold hearted bigotry and narrow-minded cruelty, which are exhibited throughout this whole transaction. How great, therefore, our admiration at the humility, meekness, and forbearance, which shone in all the deportment of the persecuted man !

It is time to come to the extracts. The first passage forms the conclusion of his “*Narrative*.”

“And thus after *two years* and above a month’s imprisonment, *viz.* from the 14th of *June* 1703, to the 21st of *July*

\* See Emlyn’s Works, vol. 1. Also Christian Disciple, for April 1817.

1705, and upon giving security, by two bondsmen, for good behaviour during life, I obtained a release from my bonds. But still there remains another, and more righteous judgment, where all both high and low shall stand and await the sentence of the great judge and bishop of souls, who will surely reverse all erroneous judgments here; for *he will render tribulation to them who have troubled others; but to them who are troubled, rest and peace*: and they who have conscientiously erred will surely fare better, than those who have persecuted them for such error. For *they shall have judgment without mercy, who shew no mercy*. But I heartily and daily pray, this may never be the portion of any who have injured me: and as I hope the good God will forgive me if I have erred, since he knows it is with sincerity, and that I suffer for what I take to be his truth and glory; so I also hope he will pardon them, who have persecuted me only from a mistaken zeal; for *they did it ignorantly in unbelief*.

“And now after all, I thank my most merciful God and Father, that as he called me not to this lot of suffering, till I was arrived at some maturity of judgment, and firmness of resolution, so he left me not when my friends and acquaintance forsook me; that he supported my spirit, to endure this *trial of my faith* without wavering; that I was never so cast down, as to be tempted to renounce the truth; that he preserved my health under this long confinement; that I had a few friends who were a comfort to me in my bonds; (the *Lord grant they may find mercy of the Lord in that day*) that he inclined any in authority to shew, at last, compassion to me: and that he has brought me out of prison, and *set my feet in a large place*; that I have yet food and raiment left me; and above all, that he has given me a mind, I think, as well contented with it, as ever I was in my greatest prosperity. I am content to want the kind and vain respects of the world, and to give up my name to mistaken reproach; or to lose it (if that may be) in silent unregarded *obscurity*. I have suffered the loss of *many things*, and do not repent; but upon the review, I do still count it all but loss and dung, if it has any way advanced the excellency of the knowledge of *Christ Jesus my Lord*.

“It is a further ground of rejoicing, to see the light of important truth breaking forth in many other parts, and spreading abroad its beautiful ray; that god has raised up divers others, bold enough to profess it, and able enough with his assistance, to defend it; I mean with weapons of a spiritual warfare, against those whose great confidence and dexterity are in those which are carnal. And though it has been my great



*gravamen* or misery to be laid by in silence ; so that I have been sometimes ready to lament myself as an *unprofitable servant*, turned out of his master's service : yet if I have contributed any thing to retrieve the injured honour of the *peerless* majesty of the *one God and Father* of our *Lord Jesus*, whom to be like to, was the great glory of our *Lord Jesus* ; and if the things which have happened to me, have fallen out *rather to the furtherance of the Gospel*, I shall not think myself to have been wholly useless. For though I shall ever prefer the interests of serious piety, charity, and practical holiness, to any barren speculations ; and had much rather a man should love our *Lord Jesus* in sincerity, than barely think of him just as I do : yet if I have also served the cause of his truth, it may be 'tis beyond what I could have done, by teaching men only what they would have taught them ; because there will never be men wanting to take that office, while fewer will take the part I have borne, to the hazard of all that the world counts dear and pleasant. However, as matters were, I had no room for an innocent choice, nor any other part but this left me ; being judged unworthy, and made incapable, of all the rest. Yet, during my confinement in the *Marshalsea*, as I suffered on account of religion, so I continued to preach there :\* I had hired a pretty large room to myself ; whither on the *Lord's-days* resorted some of the *imprisoned Debtors* ; and from without doors came several of the lower sort of my former people and usual hearers, who would not wholly forsake me, nor refuse to worship God with me ; which was a great pleasure in my condition. And if in the whole I may but approve myself to my great *Judge*, and giver of the prize ; I am not anxious about the applause or censures of the spectators, who shall be judged also."

The following are from "*Meditations on my Afflicted Condition*, 1704."

"1. O my God, what a change hast thou made in my outward condition ! Once the light of thy providence shone pleasantly on my tabernacle ; I had abundance of prosperity and fulness. I had a dear and pleasant companion in whom I securely trusted, but thou hast removed the desires of mine eyes with an early stroke. I had a tolerable esteem, and a multitude of friends, but am now become their scorn and by-

\* See his farewell Sermon upon his release from prison, Sermon 6, in the volume of Sermons.

word, and my acquaintance and friends stand afar off. I had a delightful habitation, which is now exchanged for a prison; nay, I had once great opportunity to serve thy honour, and to do good to men by instructing them in thy will, and by persuading them to do it; but am now laid by from all that desirable service in thy beautiful courts. O Lord of hosts, my God and my King, my soul still thirsts and longs to behold thee in thy temple. Oh, how uncertain is this world's good! I see now by experience, that all flesh is but grass, and all the glory of man but as the flower of the field, which for a while spreads its beautiful leaves, and sends out its fragrant odours, and is with pleasure admired by every eye, but in a day or two it fades and dies, and there remains nothing but a poor neglected despised stalk. Such has my worldly glory been. O vanity of vanities, all is vanity.

"2. My God, I intend not in all this complaint to arraign the equity of thy wise providence, as though thou hadst done any wrong to thy poor sinful creature. Though what I have suffered from merciless men be not (as thou knowest right well) for any unrighteousness in my hand, but only for thy name and truth's sake, as my soul is verily persuaded, and according to the best judgment I can make from thy holy scriptures; yet O Lord, when I remember thy hand is in all this, I fall upon my face in confusion, whilst I see my own unworthiness, which thou mayst justly punish. With men I will justify myself, I will hold fast my righteousness, and not let go my integrity till I die, but with thee, O God, I will not contend; thou art righteous and I am sinful, for though thy grace hath kept me from gross and scandalous crimes, yet am I vile in my own eyes, and cannot but take shame to myself, that in the days of my prosperity, I was not more thankful for thy favours, that I brought forth no more fruit, that I was not more active in thy service. I became too secure and inconsiderate, so that after gentler corrections thou hast now laid thy hand heavy upon me, that I may not *despise* thy chastenings. O Lord grant, that I may not *faint* under them.

"3. And this, O Lord, thou knowest is my greatest burden in all my adversity, that I have done any thing to provoke thy displeasure. I am sometimes apt to think, as if thou hadst turned me out of thy service, as an unprofitable servant, and laid me aside as a broken vessel, in which thou hast no pleasure. Chasten me, O God, if thou wilt, but let it not be in thy wrath; rebuke thy offending creature, if thou pleasest, but let it not be in thy hot displeasure; correct thou mine iniquity with thy rod, if thou seest good, and my transgressions



with stripes, but so that thy loving kindness may not depart from me, nor thy faithfulness fail me. Smite me with the frowns of a friend, and shew me the light of thy countenance, and I will lay me down in peace, though my corn and my wine increase not.

"4. And yet, O Lord, I would not be too censorious of thy ways, nor put the worst interpretation upon thy providential rebukes. I remember, of old thou didst afflict thy servant *Job* for a proof of his piety, rather than a punishment of his sin, and that the afflictions of thy people are often temptations or trials of their faith and patience by which thou expectest they should glorify thee in showing what they can endure for thee, and this especially, when they suffer persecution from *men* for conscience towards *God*. This is my case, and though I will be humbly mindful of my sins, as one corrected for his faults, yet will I encourage myself as one called out to a glorious combat by my great Master, for whose peerless glory I am jealous, and for this cause I will not faint, through his grace. It may be it is the design of my good Master to put honour upon me, and bring glory to himself, by singling me out as a champion before men and angels to maintain his cause in those words of my Saviour, *My Father is greater than I*. My silence perhaps may speak, and my sufferings for thee be more serviceable to thy honour, than any other services I could do. Lord help me so to demean myself by patience, courage, and cheerful submission under all my tribulations, that I may glorify thy name and bear an honourable testimony to thy truth, and then I shall count it all joy to have had such trials. I am thy vessel, and thou mayst put me to what use thou wilt, use me so as may be most for thy own glory, whatever befalls me, who am then most honoured, when I can serve most to thy praise.

"5. I have carefully examined into the occasion of my sufferings from uncharitable men, and am greatly assured, that my persecuted opinion is the truth of thy gospel, and yet if it should not be so, that I suffer for *truth*, yet sure I am, I do for *conscience*, which thou wilt accept; for I find no temptation to draw me, but the pure conviction of my mind. I could have esteem, prosperity and friends, but since I cannot have these without belying my own judgment, and thy gospel, I freely renounce them, and am glad I have any thing to lose for thy sake; I will count them but dung in comparison of the true knowledge of thy Son Jesus Christ my Lord, and I bid welcome to my afflictions, to my losses, to my reproaches, to my bonds, and all my persecutions for thy sake. I am contented

with my blessed Lord to be called a *blasphemer* and an *heretic* by men, whilst I am sound and right in thy esteem. But though I suffer unto bonds, O Lord, let not thy word be bound, but run and be glorified in spite of all the opposition of a malignant and untoward generation, who think they do thee service by inhuman cruelties done to thy servants, and whose mistaken religion lies so much in doing mischief to those, that conscientiously differ from them.

“7. O Lord I am thine, thou mayst do with thine own what thou pleasest; I had much rather be in bonds and straits, under reproaches and necessities for honouring my God, than to be at liberty and ease, to be great and full, and God’s glory and interest to be a loser by it. Thou knowest best what my soul’s condition requires; it may be prosperity or deliverance would slay me, and whilst I crave thy relieving hand for ease, thou mayst know, that further smart and pain is needful for me. O Lord, humble me and prove me, so that it may be for my good in my latter end; I would not be so inordinate in my love to this flesh, as to desire peace and quiet, when my soul’s welfare forbids it; Lord, give me my portion of sorrows here, rather than hereafter. Give me now my evil things, that then I may be comforted, and then I’ll say in very faithfulness thou didst correct me.

“10. And yet I find it so hard to raise my desires above this earth, that I admire thy wisdom in making this state so uneasy, that being crossed here, I might give over vain carnal pursuits, and bend more earnestly towards heaven. If notwithstanding my bondage I am so fond of this *Egypt*, if when through my troubles it might be expected I should be glad to go down into the grave for retirement, I am yet so loth to leave this earthly habitation, and when thou art seeming to call me hence, I still crave more delay; how strong, methinks, would the enchantments of this world be, if I had no disturbance in it. If I heard nothing but *Siren* songs, and rolled on with pleasure in *Halcyon* days; if no dear relations did die, nor friends prove false or unkind, nor enemies base and cruel, nor any afflictions disturb my repose, I fear, I should forget the way home, and loiter grievously in my Christian course; such a calm sea would not further me in my voyage, as a few rough gales. Thou, who knowest the best way to draw me out of this snare, hast taught me by thy rebukes not to rest here; and that my heart may find no temptation to settle below, thou hast taken away the dearest objects of my love, that so my affections may follow after, and by this art be translated from earth to heaven, that when I stand gazing after my ascended



endeared companions, I may, so often at least, look towards heaven; and whilst calamities here draw off my heart from things *below*, thy grace and thy love may draw it kindly to things *above*.

"12. Why should it seem grievous to me, that the world hates me? Am I the more out of the way to heaven for going through much tribulation? Do I not find, that affliction and ill usage has been the portion of the most, and the most eminent, servants of God? When I remember *Joseph* in bonds, *Elias* and *Job*, *Jeremy* and *Daniel* in all their troubles, that the holy *Jesus* was a man of sorrows, and the holy Apostles the off-scouring of the world, when I find how many Saints were afflicted, destitute, and tormented, when I read the inventory of *St. Paul's* sufferings, and of those, of whom the world was not worthy; then I think, who am I, that I should think through my conduct or innocence to escape the world's hatred? Shall I not rejoice to be the companion of such excellent persons? I remember, God supported them in all their trials, that they were not forsaken, though persecuted, and that they had at last a glorious deliverance. Well then, I will hope in the God of my salvation, and though cruel men devour me, though they tear my name and my substance, though they tear my family, and tear my body, yet thy grace is sufficient, and thy rewards liberal; I will acquiesce in thy providence, which permits it, and wait for the gracious issue. Though he slay me, yet will I trust in him."

---

#### A DIALOGUE ON SALVATION.

AZARIAH AND BARNABAS.

*Azariah.* I have recently been meditating much on the subject of salvation. It has been, you know, my opinion heretofore, that none are saved but those who embrace the opinions usually denominated orthodox; but of late I have doubted the correctness of my former opinion. I find that many who dissent from these doctrines have at least the appearance of genuine piety and Christian benevolence. I also find, that many who assume the name of Calvinists, discard a number of the doctrines which were formerly deemed essential. They indeed profess an adherence to the Westminster Catechism, but it is in "general," and not without a number of exceptions, and various modifications.

*New Series—vol. I.*

*Barnabas.* I have been aware of your former sentiments, and have often been grieved to find your good opinion of others confined to such narrow limits. But the modes of education and the manner of preaching have heretofore been adapted to prepossess the minds of Christians of different sects one against another, and to prevent a mutual discovery of those evidences of goodness, which otherwise might have been perceived, and have been sources of mutual comfort. A more enlightened and liberal spirit has been for many years gradually gaining ground among the several denominations of Christians; but there is perhaps still much room for amendment. The more men indulge and encourage a spirit of impartial inquiry, the more they will be convinced of their fallibility; and this conviction will be likely to extend the circle of hope and charity.

*A.* From your remarks I should infer, that, in your opinion, there may be good people in each of the denominations of Christians.

*B.* I hope it is so, and this hope is to me a source of happiness. There are indeed many denominations of Christians, with whom I have had no opportunity to become intimately acquainted: I am, therefore, not in a situation to form a correct opinion respecting them. I have however been so often agreeably disappointed, on forming an acquaintance with persons who dissent from me in opinion, that I dare not censure the people of any sect by wholesale. I think I have found some of the best of men among those sects, which have been the most reproached.

*A.* Slandorous reports, or reproachful accusations from one sect against another, are not much to be relied on. But may we not safely form an estimate of moral character from avowed opinions—especially opinions which relate to the great and essential doctrines of Christianity?

*B.* If I should answer in the affirmative, another important question would immediately occur. What are the great and essential doctrines of Christianity? To this question very different answers would be given by persons of different sects; and you are aware, that the sect to which you belong would now give in some respects a very different answer, from what would have been given by their predecessors, who lived a hundred years ago.

*A.* It is even so; still there must be some essential doctrines.

*B.* Another question now occurs. In what sense do you use the term *essential*? Every gospel truth is essential to the



perfection of the Christian system, and important in its connexion. It may also be a truth which no one, with a good heart, would reject, knowing it to be what it really is. But to doubt the truth even of a gospel doctrine, while a person has not evidence that it is contained in the scriptures, and while he apprehends that the doctrine is dishonourable to God and injurious to man, is no certain evidence of a depraved heart. In this way, I suspect, many important truths have been rejected by good men, from the want of correct information, and through the influence of prejudices of education.

*A.* By essential doctrines, I mean those, a belief in which is essential to salvation.

*B.* Do you mean essential for every person, and in every supposable case?

*A.* I do.

*B.* Will you name some of those doctrines for example?

*A.* I will. Jesus is the Christ, the Son of the Living God. Jesus Christ came into the world to save sinners. He died the just for the unjust, that he might bring us to God.

*B.* These I regard as sacred and important truths. We will now proceed on the supposition, that a belief in these three doctrines is essential to salvation, in all cases, and to every child of Adam. What are the consequences? Must we not, in the first place, suppose, that the souls of all who lived before the flood have gone to perdition? What knowledge had any one of them of these truths? In the second place, this principle must exclude from heaven every individual that dies in infancy. In the third place, it dooms to destruction the whole of the heathen world in every age. In the fourth place, it will be very doubtful whether Abraham, Isaac, or Jacob, or any one of their posterity, who died prior to the birth of the Messiah, has gone to heaven. From the spirit of prophecy they had an expectation of a Messiah; but we have, I think, no evidence that any of them had a correct understanding and belief of the three propositions which you have stated. It is very certain, that the apostles of Jesus had not a belief in the third proposition till after his resurrection; and they perhaps had as much information in respect to the objects of the Messiah's mission as almost any of their ancestors; for they had long been the disciples of Christ, and attendants on his ministry.

*A.* These consequences are indeed shocking. But does not the gospel, or rather the Messiah himself, say, "He that believeth not in the Son shall not see life, but the wrath of God abideth on him?"

*B.* Truly. But "what things soever the law saith, it saith to them who are under the law;" so whatsoever things the gos-

ple saith, it saith to them who are under the gospel, and who have some knowledge of its doctrines and its requirements.

*A.* It may be so, and I hope it is.

*B.* Where much is given, much is required ; where little is given, a righteous Governor will require the less. Of course, a belief in the doctrines of the gospel is not required of infants, who are incapable of understanding them ; nor of the heathen, who have no knowledge of them.

*A.* This is a consoling doctrine, if it be true ; yet I believe there must be the spirit of love and obedience to qualify men for heaven ; and how can this take place without a particular knowledge of Christ, and a belief in him who is "the way, the truth, and the life?"

*B.* Cornelius, the centurion, was "a devout man, one who feared God with all his house, and gave much alms to the people, and prayed to God alway ;" and his "prayers and his alms came up for a memorial before God," prior to his knowledge of Christ as the Saviour of sinners. That Divine Spirit which wrought in Cornelius, prepared him to embrace the messages of the gospel by Peter, as soon as they were made known to him. In the same manner, and by the same spirit, thousands may have been prepared for heaven, who never heard of Christ till they saw him in glory at the right hand of God.

*A.* How is this consistent with the opinion which many good people entertain, that there can be no true love or acceptable obedience, without a belief in certain mysterious doctrines, which have been termed orthodox ?

*B.* I do not say that it is consistent with that opinion ; nor do I believe that opinion to be correct. On the contrary, I believe that there have been thousands who never heard of those mysterious doctrines, who have been as good men, as those who entertain such an opinion of their importance. Some of those doctrines I suspect were unknown to Enoch and Abraham, to Moses and the prophets, and even to Christ and his apostles, unless they were foreseen by them as the inventions and errors of late times.

*A.* If you believe that men may be saved who never heard of Christ or his gospel, on what principle can you justify the modern missionary exertions to spread the gospel, or even the labours of Paul, among the Gentiles ? If we may judge of his views by his conduct, in his opinion it was of great importance that the Gentiles should be brought to know and obey the gospel.

*B.* That was doubtless his opinion, and I am of the same mind. But can there be no motives for exertions to spread the



gospel, except on the supposition that every soul will be lost who has no opportunity to hear it? Some men are recovered from dangerous diseases without the aid of well-informed physicians, or the application of the best means: does it hence follow that there is no motive for improving the science of medicine? Every dispensation of divine mercy may have been in some measure adapted to the benefit of mankind, and to the salvation of the soul. Yet one dispensation may have been far more favourable than another. The posterity of Jacob were a peculiar people, highly favoured, when compared with the Gentiles. The Gospel dispensation is far more favourable than the Mosaic. Suppose that in proportion to the number of people in the several countries, there are ten times as many saved from under the light of the gospel as from heathen lands; would not the obligations and encouragements to spread the gospel be very great?

*A.* They certainly would; but not so great as on the supposition, that all are lost who have not the gospel.

*B.* Be it so; still they are sufficient to justify all the benevolent exertions that ever have been made, or will be made. We have no occasion to represent God as unjust or unkind in his conduct towards the heathen, in order to magnify the riches of his mercy in sending his Son, or in sending to us the news of salvation by him.

*A.* God is a sovereign in the dispensation of his favours. He gives to one and withholds from another, as seemeth good in his sight. All men are his creatures, and he has a right to do what he will with his own. We should be still, and know that he is God.

*B.* Amen: still it should be understood that this sovereign God has the heart of a tender parent; that he is wise, just, and merciful, in giving or withholding his favours. It never seems good in his sight to require the improvement of any faculties or privileges which he has not bestowed. He may justly do what he will with his own, because he is invariably disposed to do right. We should therefore be still, knowing that God is as good as he is great, and that his tender mercies are over all his works.

## POETRY.

FOR THE CHRISTIAN DISCIPLE.

## HYMN FOR EASTER.

Mr. Editor,

There is a very animated air and chorus which I have heard sung with great delight, adapted to a triumphant song on the overthrow of the Egyptians.

“Sound the loud timbrel o’er Egypt’s dark sea,  
Jehovah hath triumphed, his people are free.”

The following lines to the same tune, I send you, as more suitable to Christian worship. They are particularly adapted to *Easter day*.

1.

Lift your loud voices in triumph on high,  
For Jesus hath risen and man cannot die.

Vain were the terrors that gathered around him,  
And short the dominion of death and the grave ;  
He burst from the fetters of darkness that bound him,  
Resplendent in glory, to live and to save.

Loud was the chorus of angels on high,  
“The Saviour hath risen, and man shall not die.”

2.

Glory to God, in full anthems of joy ;  
The being he gave us, death cannot destroy.

Sad were the life we must part with to-morrow,  
If tears were our birthright, and death were our end ;  
But Jesus hath cheered the dark valley of sorrow,  
And bade us, immortal, to Heaven ascend.

Lift then your voices in triumph on high,  
For Jesus hath risen, and man shall not die.



## REVIEW.

---

### ARTICLE I.

*Discourses chiefly on Devotional Subjects, by the late Rev. Newcome Cappe. To which are prefixed Memoirs of his Life, by Catharine Cappe. With an Appendix, &c. From the second English edition. Boston, Wells & Lilly, 1818.*

WE are happy to commence our labours as reviewers, with the notice of a work, which we can cordially recommend; in which we shall have little to censure, and a great deal to praise. The character and writings of Newcome Cappe are not very much known in this country; it is only about a year since this volume was reprinted here. If we can do something to make it known as it ought to be, and promote its circulation, we shall think we have done a worthy service to the Christian cause; for we are persuaded that the example of such a man, and an acquaintance with such sermons, must promote virtue and piety; that no Christians can read them without being edified and cheered.

The author himself, of whom an uncommonly interesting biography is prefixed, was born in the year 1733, and died Dec. 24, 1800. He was a man of fine powers of mind, which he cultivated with exemplary fidelity and great success. Dr. Doddridge, under whose care he pursued his theological studies, spoke of him, when quite a young man, as possessing "distinguished talents, adorned with modesty of behaviour and sweetness of temper; preserving the Christian character, and giving hopes of eminent usefulness in the ministry." These hopes were not disappointed. He exhibited through life the same vigour of mind and excellence of character. He devoted himself to the cause of religion: and no one, we think, can read the story of his life, without being convinced that he was wholly guided by its influence; without feeling that there is something truly sublime in his piety and faith, and that he was a rare example of the greatness and loveliness of the Christian character.

We cannot stay to enter into the particulars of his life or studies. Our business is with his sermons. It was in sermo-

nizing that he appears to have excelled. He gave much of his time to the critical studies of the scriptures. But he was most at home in the pulpit, and his labours there were the most valuable. His ardent and animated feelings, his deep impressions of piety, his solemn sense of duty and responsibility, his very elevated, enlarged, and cheering views of the government of God, of the purposes of our existence and religion, and of the future world as a retributive state connected with this, rendered him nervous and forcible in his exhibition of religious truths, and uncommonly impressive in his appeals to the conscience. We are confident, that abundant proof of all this may be found in the volume before us. The subjects of the discourses are chiefly, as expressed in the title page, of a devotional cast, regarding principally the relation of man to the Deity and a future state, and of course representing religion more in its pious and spiritual, than in its moral character; but at the same time showing, that its moral character can never fairly be separated.

The three first sermons treat of *Faith*, a subject which lies at the foundation of all religion, and which is capable of being treated in a great variety of ways, according to the particular object to be accomplished. The object here is to prove, that faith is no mysterious, inexplicable principle, added to the natural powers in a religious man; but is one of the natural principles of the mind, of constant use in the affairs and intercourse of this world, in the conduct of our common business and the arrangements of all our plans, and when applied to the business of religion is peculiar only in this, that it is applied to things more important, more distant, and invisible. We cannot enter at large into his views. We can only say, that they appear to us in a high degree clear and rational, as well as consonant to the scriptures. They have this advantage too, of presenting the subject in a tangible form, so that every one may know when he has grasped it, and not enveloped in mist and shadows. The following extracts show sufficiently the spirit and complexion of the whole.

“Faith is a reasonable principle. There is nothing dark, mysterious, or unintelligible in it; nothing for which he who values himself most upon the character of reason, has any cause to be ashamed. It is not an enthusiastic principle that first gives being to dreams and visions, and then supports itself upon imaginations of its own creating. It is not a supernatural impression proceeding from the immediate agency of God, capriciously bestowed where he pleases to bestow it, and denied where he wills it to be denied. It is not an inexplicable feeling of we know not what, conceived we know not how, and cherished we know not why: it is not the persuasion of any thing, whether good or evil, concerning either ourselves



or any other being, taken up without reason, and maintained upon principles that may not be duly specified and explained: it is not any sudden irradiation of the mind, proceeding from whatever cause; for Faith is not more the especial gift of God, than Sight; it is equally the natural and necessary result of the principles that compose the human frame.—To an eye duly formed, present any object of the visible world, and it is seen: to a mind attentive and undepraved, propose the evidence concerning any truth that respects the world invisible, concerning either distant objects, past transactions, or events yet to come, and in proportion to the strength of that evidence, it is *believed*. Whatever persuasion is taken up against evidence or without it, is blind presumption, or romantic imagination, and not Faith.

“Faith is as much the effect of evidence, as sight is the effect of sensible impression; nor is the one more absolutely dependent on its cause, or more closely connected with it, than the other. It is a law of our nature, that in such and such circumstances, we shall see; and it is as much a law of our nature, that in such and such circumstances, we shall believe. If we will be judging of such visible things as are beyond the sphere of clear and distinct vision, no man would call these presumptuous fancies, however strongly we might be attached to them, sight; and in like manner, if we would be judging of things invisible, to which the light of evidence does not reach, no man should call these visions of imagination, Faith: they are both of them the reveries of a capricious or disordered mind; a partial frenzy, which only requires to be extended to a greater multitude of objects, to render the perversion of our understandings both manifest and deplorable.—What sight is in the natural world, with respect to things visible and present, Faith is in the spiritual world, with respect to things absent and invisible: to believe, on sufficient evidence, is as natural as to perceive: and in thus believing, there is nothing more unreasonable, inexplicable, or indefensible, than in seeing with our open eyes the prospect that presents itself before us.

“Faith then is a principle no more peculiar to religion in general, than it is peculiar to the Christian religion in particular. Even those, who most affect to treat it with ridicule and contempt in the disciples of Christ, are themselves obliged, and they are satisfied with the obligation, to act upon it every day and every hour of their lives: it is the very principle which, in the ordinary affairs of life, regulates and governs by far the greater part of their thoughts, their affections, and their conduct.” pp. 94, 95.

After some examples of this, he goes on as follows:—

“Almost all the affairs of life are transacted upon the evidence of testimony and under the influence of Faith; and yet mankind, in all the reproaches they have thrown one upon another, never thought that upon this account they could upbraid, or be upbraided. Even the most licentious ridiculer of this principle never dreamed that he was chargeable with weakness and absurdity for the influence that he allowed it to have over him, and would have joined as heartily in exposing him who totally disowned it in the affairs of this world, as him who abounded in it, in respect to the concerns of another.

“It is in matters of religion only that Faith is so weak, ridiculous and absurd: for there, instead of gratifying our irregular inclinations, it re-proves them; it calls away the attention of mankind from this present world; it would moderate their attachment to it, and their expectation from it, and would engage them in the pursuit of the invisible and future

things of another world ; things in themselves indeed more important, but not so well suited to the taste of the ambitious, the sensual, or the carnal mind. But does the dislike of them destroy their reality ? Does it annihilate the evidence of these things ? Is it the less certain that they are, or that they will be, because the men of this world are less willing to believe them ? Does the reasonableness of Faith diminish, as the importance of its objects rises ? Is it reasonable to act upon it in respect of this present life, and not in respect of that which is to come ? Is it right that we should be guided and governed by it in regard to the transitory trifles of this present state, and right also that we should disclaim and resist it, in regard to the infinitely more important interests of that which is unchangeable and interesting ?

“If there be a world invisible ; if there be a future state into which we are, ere long, to be removed,—if the powers of that world invisible be favourably or unfavourably disposed towards us according to our conduct in the present,—and moreover, if our condition in that future state, will depend upon the preparation we make for it in this, what is the evidence that should determine us to regard these things ? The evidence of *sense* is excluded by the very nature of the objects ; if this were to be obtained, they could not then be invisible and future ; the evidence of testimony is all the evidence we can obtain of such objects, and having this, is it right to treat them as chimeras ? to forget, to overlook, or to despise them, as the unsubstantial fictions of a wild imagination ?—We could only treat them thus, if we were *conscious* that they were the dreams of our own fancy, and that we had no evidence *at all* concerning them. If it be unjustifiable to give no attention to those things, which if they have a being, are most deeply interesting to us, and of the existence of which we have all the evidence that the nature of them will admit, then, our faith in these things can be no matter of reproach to us ; it is a just and reasonable principle.—Will it bear a doubt who acts the wiser part, he, who resisting the evidence of an invisible and future world divests himself of all concern about it, or he who yielding to the evidence of its reality attends to it, expects it, and forms his life upon the expectation.

“Can it be reasonable to distrust that principle in regard to the invisible and future things of the eternal world, which we rely upon, which we act upon, in regard to the invisible and future things of the present ? What is there that should make a difference ? If the testimony in the one case be as credible as the testimony in the other, the Faith is in both circumstances alike reasonable, and he who yields it in the one, and withholds it in the other, who, either in word or deed, in the one case countenances and approves, and in the other, vilifies and depreciates it, has no cause to value himself upon the reasonableness of his character, his own mouth accuseth him, and by his own conduct he is condemned.” pp. 99—101.

Having thus spoken of it as a natural and reasonable, the third discourse is occupied in showing it to be a desirable and important principle. We quote from the concluding paragraphs.

“When we carry forward our thoughts unto futurity, we are compelled to believe, that there is a day, not very distant, which shall be marked by our funerals, when our bodies shall be sealed up in the grave. Should we anticipate that day with greater pleasure, if we believed that the pains and weaknesses which usually lead thither, would be our last sensations ? If we believed, that when once the dust to which we were going had received us, we should know and be known no more for ever ? Could we



think with greater pleasure of retiring out of this world, if we were ignorant, if we were dubious, whether there were any other scene of being to succeed it? Would the vale of death exhibit to us a more pleasing prospect, if it did not open into another and a more important world? Could we go with greater satisfaction to lay our pious parents, our worthy friends, or our virtuous children in the grave, if we thought that we had then bid adieu to them for ever? Could we stand with so much serenity by the death-bed of the just, if we dared not to encourage our imaginations in following them into nobler life, and to a better world, where ten thousand times ten thousand happy spirits are rejoicing in the friendship of their Maker, and whose number it may be is every moment receiving new accessions? if we knew nothing of the New Jerusalem, of God, of Christ, and the innumerable company of angels, to which all just men, when they have left this fleshly tabernacle, shall be for ever united?

"No my friends :—it is Faith to which we owe the most cordial consolations, under the heaviest pressures of mortality : it is Faith to which we are indebted for our sublimest pleasures ; for it is Faith that discovers to us our virtuous predecessors exalted into all the happiness we could desire for them. It is Faith that teaches us to look upon this life, noble as is the rank we hold in the present world, and great as are the blessings we enjoy in it, as nothing more than the seed-time of human being, the school of our education, the childhood of our existence ; and it is Faith that enables us to antedate the happiness of that better state, where our labours shall be recompensed by the noblest harvests, and our nature shall arrive at its full maturity and perfection." pp. 113, 114.

The sermons which come next, "on undue anxiety," and "the duty of thanksgiving in affliction," are among his consolatory discourses ; they contain representations respecting the cares and afflictions of life, well calculated to soothe and cheer those that are in trouble.

The seventh sermon is entitled, "Man the property of God ;" illustrating the truth, that in every possible sense, man is absolutely and wholly dependent. The conclusion is a good example of the serious and impressive, or, as we may say, the close preaching which is often to be found in the volume.

"1. If we be the property of God, how highly reasonable is it, that we should study and obey his will.

"You honour and obey your parents, and herein you do well. If any man feed, and clothe, and provide for you, you are modest, humble, grateful, and herein you do well. You are submissive, respectful, and faithful, to those who are set over you in authority, and herein you deserve our imitation and our praise. If any man deposit his property in your hands, you would dread the very thought of violating your trust, or of injuring your brother, and herein you prove yourself faithful and just. Remember then, that you are the creatures, the dependents, the subjects, the property of God : let your sentiments and conduct towards others, respecting each of these relations, instruct you in the sentiments and conduct which you ought to maintain towards the great Lord and ruler of the world. But more particularly,

"Secondly, If you be the property of God, you have the highest reason to be thankful to him for every comfort, and to be resigned under every affliction.

"Had you been possessed of an independent being, had you been strictly and properly your own, had it been of your own accord that you had received the benefits, and become the subjects, and owned yourselves the property of God, you might then have pleaded that it was not an absolute, but a conditional engagement: you might then have received his bounties, as what were in justice due to you, and murmured against every thing that was unacceptable in your circumstances, as a violation of the treaty you had made with God: but, if you be his without any merit in becoming such; if you be his to do with you whatever seemeth to him good; if you have no claim of right on your Creator, how highly does this consideration enhance your obligations to him for every comfort of your existence? How indecent, how impious, how unnatural is it to murmur at any thing which he may appoint!

"In the third place, If ye be God's, not only by the necessity of nature, but by your own deliberate choice and your own voluntary engagements, consider how highly it behoves you to be steady to your choice, and faithful to your vows. If you suspect that you have determined rashly, think again: consider whether you can find a better master, or engage yourselves in a more gainful service. Remember that it were better for you never to have known the way of righteousness, than after having known it, to turn from the holy commandment delivered unto you; and tremble, lest to the guilt of profaneness and of rebellion, you add the accessory guilt of perfidy and falsehood.

"In the fourth and last place, If we be God's, if owning him for our law-giver and our judge, he owns us for his people, and his children, how solid is the ground on which our hopes are built, and how secure our happiness! Whatever comes to us, comes to us for our good, for it comes to us from an almighty friend, who knows our state, and tenderly regards our interests. Though there may be some things in our condition which are not for the present joyous, but grievous, yet if we be God's, God is ours, and if God be ours, what security can we want of an ample indemnification in futurity? Afflictions are very tolerable when they are not the ministers of wrath; and prosperity is doubly acceptable when we can receive it as the testimony of divine favour. The men of the world are apt to boast themselves of their felicity, but if they now prefer the world to God, the time will come, when they will praise the Christian's choice. Their pleasures will decline, his will be improving; their hopes will vanish away, his will be more than realized; their confidence will fail them, but the Christian rests upon the rock of ages. In the time of apprehension and of fear, in the hour of trouble and affliction, in the moment of death, in the solemnities of judgment, they will want what the world cannot give its votaries; and what God only can bestow. In these trying seasons, when every thing about those who are without God is dark, and gloomy, and distressing, the Christian, supported by his conscience, and encouraged by the divine promises, can derive light and comfort from the relation that he bears to him in whose hands are the fates of every living thing. When all sublunary comforts have taken their flight, when human friendships can no longer avail, the hope of the Christian remains uninjured, for in this world he placed not his happiness:—he had long fixed it there, where true joys only are to be found, whither he is now going to reap that glorious harvest, the gracious reward of his faith, patience, and obedience; for he knows who it is that hath said, 'be faithful unto death, and I will give thee a crown of life.' " pp. 156—158.

The subject of the eighth sermon, is "The obligation, importance and reasonableness of the love of God." We quote



the following from the last head, in which he is showing the reasonableness of the duty.

"These reflections it were easy to amplify and enlarge, but enough, it is hoped has been advanced to convince you, that the love of God is not a blind inexplicable principle, proceeding we know not whence, and tending we know not whither, and consisting in we know not what; it is not an unaccountable attraction; it is not an unenlightened glow of heart; it is not the overflowing of a sensual joy; it is not the ecstacy of a mysterious devotion; it is nothing above the capacity of all men to understand, or above the power of all men to attain; nothing contrary to, or surpassing human nature: it needs not to hide itself for fear of disgrace, for it has no connexion with the perversion of any human principle; but, on the contrary, it is in the depraved heart alone that it cannot subsist: it has no dependence on ignorance or darkness; on the contrary, it is only from true and important knowledge that it can proceed.

"The love of God is one of the most natural operations of the human heart, the most obvious and self-approved direction of its sentiments; for it is to admire, what is perceived to be truly admirable; to esteem, what is infinitely worthy to be esteemed; and to cherish in our hearts with complacency and delight, the idea of what confessedly deserves our supreme affection: it is, to cultivate a grateful sense of kindness that exceeds our tenderest thoughts, and of beneficence that passeth knowledge.—To be devoid of the love of God, not only betrays an unnatural opposition to the dictates of self-love, and of charity; but also to that other powerful and amiable principle, by whatever name you call it, which recommends all moral goodness to our hearts. It implies a strange insensibility to our own happiness, to the happiness of our brethren, and to the noblest obligations; a criminal prostitution of our affections, and a perverseness and inconsistency of character, alike wretched, deplorable, and guilty." p. 170.

We are not however to understand by such expressions, that this affection is so natural as to be unavoidable, or even to be easily maintained. We conceive that there are many things, to which the tendency is strong, and yet that tendency may be prevented. Nay, in certain situations there may be such obstacles opposed, as may render it exceedingly difficult to keep the natural direction. Such may be the situation of men in their present existence. They are so formed by their Creator as unavoidably to love goodness, *whenever they have a fair and full perception of it*, and to love the Infinitely Good, *whenever they receive a full impression of his character*. But here is the difficulty, to receive this impression. The state of discipline, in which they are placed, has many hindrances. Their attention is perpetually drawn away and arrested by other objects, and the most glorious is obscured; so that without careful pains, diligence, reflection, watchfulness, they pass it by unheeded; they do not see it; and, not seeing, of course do not love it. For, intimate knowledge and close perception of the excellence of the Divine character are essential to the

love of it. If a child be not intimately acquainted with its mother, it will not love her; yet love to parents is a natural affection.

Our author, aware of all this, goes on in the next discourse to speak of the circumstances which hinder the growth of this affection, and the care and diligence required to keep it alive. It is full of wisdom, and cannot fail to delight and improve the serious reader. We quote from the first division.

"The very means by which the love of God must make its impression, are themselves capable of excluding it from our hearts, and instead of leading us to him, of engrossing our affection and attention to themselves. The works of God, the laws and events of providence, and even the word of God itself, are all capable of exciting in us many different sentiments, besides the love of him; sentiments that have no connexion with it; and that, in some instances, are even repugnant to it.

"We may gaze upon the works of nature, and be highly entertained with the views that they exhibit to us; we may attend to the course of providence, and be deeply affected by the various scenes through which we pass; we may have the word of God every morning and every evening in our hands, and yet, for all this, the love of God may be a stranger to our hearts—a stranger there it will be, if, whilst we are conversing with his word, his providence, and his works, we have it not in our intention and desire to conceive and to cultivate this affection. Each of them present a variety of objects in every scene that they set before us, capable of exciting a variety of affections: and unless, whilst we contemplate this variety, our attention be particularly and expressly directed to the display manifested by them of those attributes of God, which render him the object of our admiration and love, our minds will be diverted from one object to another, and distracted by a succession of very different impressions and affections.

"To love God, we must have lively apprehensions of his excellencies, and to attain these, our attention must not spend itself on those sensible and external things which comprehend the notices of them; it must not be wasted on the mirror, it must look upon the image it contains; it must not be diverted by any foreign object, but fixed and regulated by the sincere desire, and the express intention to possess our hearts with the love of God. And, after all, to whatever degree of vivacity this affection may be raised by the power of serious contemplation, it will quickly need to be revived again. It is a plant too delicate not to stand in need of constant and unwearied tendance, and perhaps, with all our care, it may be impossible in this world that it should at all times be preserved in equal health and vigour. Yet, the influence of the love of God upon our temper and conduct, may be, and ought to be habitual. To render them habitual however, it is necessary that the impressions of the divine excellencies should from time to time be renewed upon our hearts; that the affection should from time to time be rekindled there, and that the intervals of renewing and rekindling these impressions and affections, should not be too distant.

"Though the effects of any sentiment upon our temper and conduct may remain after the sentiment itself has subsided in our hearts, yet these effects will be impaired by the power of time alone; and the succession of other sentiments will assist the power of time to impair them. The influences of any affection whatever, which survive the affection itself, will be



in proportion, not only to the vivacity in which the affection is conceived, but also to the frequency with which it is cherished and revived.

"They who are best acquainted with the love of God, in whose hearts it is most familiar, and over whose lives it has most power, can tell you, how much this sentiment, and the salutary influences of it, are liable to suffer from the cares of this world; even from the necessary avocations and the indispensable business of life. They can tell you, how this affection needs to be refreshed from day to day, by serious conversation with the works, the providence, and the word of God. They can tell you, what power it derives by withdrawing from the cares and influences of the world, to attend upon the ordinances of religion; and they can tell you too, how necessary a devout and habitual attendance is, not only to its improvement, but even to its preservation. With all their solicitude and care, they do not boast of its vivacity and power; they regret the interruptions that it often suffers, and the weakness in which it often languishes: their comfort is, that God knows their frame and their condition, that they can appeal to him for their sincerity, and trust his mercy as to their imperfection. If, then, we are really desirous that the love of God should retain its due influence, we must, in the first place, exert a constant vigilance to guard against the various unfriendly influences of the many different objects by which we are surrounded, and of the various occupations in which we are necessarily engaged." pp. 175—177.

The sermon is concluded by some animated and glowing appeals on the utter inconsistency of worldly-mindedness with this holy affection.

There are four other discourses connected with the same subject, showing the incompatibility of the love of pleasure with the love of God, and describing the characteristics of those who are governed by the love of pleasure. And, we must be permitted to say, we consider these discourses among the most admirable we have seen, for their solemn and impressive eloquence, the high standard of moral purity they uphold, and the hallowed spirit of piety they exhibit. And yet, though they allow no quarter to fashionable levity, or vulgar vice in any form, but would sweep them as foul contaminations from God's earth; yet there is nothing like indiscriminate railing against the enjoyments of time; no cynical and fanatic outcry against even the innocent pleasures of life. The preacher keeps his temper, and does not lose sight of his common sense. He begins, as a man of enlarged views would always do, with stating that *every* species of pleasure is not incompatible with the love of God, or religion; well knowing that thus he should gain a greater influence to his reasonings and exhortations respecting those which *are* incompatible. We have not room to quote as largely as we wish. Our readers must be content with a few short extracts, until they can read the whole for themselves.

"It is not when the heart is captivated by the frivolous amusement, or when the eye is dazzled with 'the pride of life,' that we can see, or are disposed to see the manifestations of the glory of God. So long as our views are attracted by the glare of worldly vanities, or centered on the object of some sensual desire, the discoveries of God's glory, however obvious, and however clear, will elude our observation; they will be to us as if they were not. If the current of our affections be directed towards sensible objects, and the force of habit have once fixed them in that channel, it will carry all our thoughts along with it, and will leave us little inclination, and indeed little power, to employ our attention upon any thing, that has not some obvious relation to those scenes and objects in which we have our principal delight. It avails not that our general apprehensions of God, his character and government, may be just. General apprehensions are always too languid and obscure to awaken the affections of the heart. It is only by a serious and continued attention to the particular displays of the perfections of God, that the correspondent sentiments can be excited in our breasts: while our attention is engrossed by other objects, whatever we may know of him in general, our love to him will not rise." p. 191.

"But our love of God depends upon the moral sensibility of our hearts, for it must arise out of our perception of the moral excellencies of his character. In his eternity, he is awful; in his omnipotence, he is tremendous; it is in the moral glories of his character, that God is the object of our esteem, our veneration, and our love. It is his purity, his equity, his veracity, his fidelity, his love of virtue, his abhorrence of unrighteousness; his attention to the wants, his condescension to the frailties of his creatures, his tender mercies, and his liberal beneficence which extends itself to all his works; these are the perfections that we love in God, and in proportion to our sensibility to the excellence of these perfections, will be the vivacity of the love we bear to him. If we discern nothing excellent in these, we shall discern nothing excellent in God, except those attribute of independence and of power, which, separated from his moral glories, would render him an object of terror, rather than of love. If our hearts are become so callous that these moral beauties can make no impression on them, the love of God can have no admittance there." p. 192.

"But to return, You are saying to yourselves, perhaps, that your pleasures are none of them forbidden pleasures, and that you need not to be warned against the practices of which you are not guilty. Indeed, my friends, I would gladly hope, that to warn you against pleasures that are decidedly licentious, to exhort you to beware of criminal indulgencies, whether of appetite or imagination, would be superfluous and impertinent. You, I would willingly persuade myself, have not so learned Christ—You are too well acquainted with his doctrine concerning the conditions of acceptance with your Maker, to think of reconciling the hope of future happiness, with the indulgence, either of the 'lust of the flesh, or the lusts of the eye, or of the pride of life' in any forbidden instance, or by any forbidden means. But is it unknown to you, that no man suddenly becomes abandoned? Is it unknown to you, that vice steals into the heart by imperceptible degrees, and acquires her dominion over us in such manner and by such means as may be least alarming? Is it unknown to you, that she allures our approaches towards her, first by one step, in which considered in itself there may be nothing blameable, and afterwards by another, which compared with the former may be very little different from it, till, at length, by differences so minute that they escape our notice, or perhaps even encourage our advances, she accomplishes the greatest revolutions in our character, and alters it from good, to less good, from less good to evil, from evil, downwards through its various stages, till



we arrive at last to the most abandoned? Is this, my friends, unknown to you?—Are you so ignorant of the deceitfulness of sin, of the power of habit, and the influence of example, as, that in an age when the love of pleasure seems to be continually gaining ground upon the love of God, the caution to beware of it should be deemed superfluous? It cannot be. Vice ever lays hold on some natural propensity to bring us into her power; a good reason surely why we should keep an attentive eye and a steady rein upon these principles of our frame that are most seducible, and the more steady, and the more attentive, in proportion as external circumstances favour their undue increase, or encourage and facilitate their corruption.

“If there be, as you have seen there is, a real opposition between the love of pleasure and the love of God, it behoves us at every time and in every scene, to set a guard upon this principle; but, in a scene and at a time in which almost every thing around us tends to induce, to inflame, and to embolden this principle, it behoves us to be doubly vigilant and resolute to restrain its wanderings, and to check its growth.

“I will suppose, if you will have it so, that you neither are guilty, nor in danger of becoming guilty, of any such voluptuous indulgencies, as, considered singly, and in themselves, are criminal; yet you have no reason to conclude from this, that in respect to the love of pleasure, either your temper or your conduct is what it ought to be. Though none of your pleasurable gratifications, considered singly, be criminal either in their nature or in their degree, yet, notwithstanding this, your character may still be exceedingly inexcusable and unworthy. It is not merely the criminal gratifications of this passion that are inconsistent with the love of God, it cannot consist with even a prevailing taste for pleasure. Where the desire and the pursuit of pleasure have formed and fixed the habits of the mind, there, in that mind, there is no room for the love of God. Sensuality and levity of spirit, though they should be so restricted, by regard to credit, or to interest, or by any other principle, as never to break out into any flagrant violations of the law of God, are, nevertheless, where they constitute the temper of the heart, irreconcilable enemies to the genuine love of God.—Do not then, my friends, soothe yourselves with the thought, that your pleasures are neither of the basest nature, nor indulged to an extravagant degree; consider what your temper is; what are your prevailing affections; what are your habitual pursuits? Is pleasure, not spiritual or moral, but worldly pleasure of some species or other, the idea that first meets you in these several inquiries? You are not then uninterested in any admonition that warns you to beware of the love of pleasure. Do not flatter yourselves with the reflection, that carnality or levity is not your appropriate character.” pp. 205—207.

Take also the conclusion of the whole.

“My friends, you have much to do with God; yourselves and every thing in which you have any interest, are absolutely in his hands. You have far more important transactions with him than any that you are conscious of in this world; it will not be very long before the youngest of this audience will find it so. The time will come, I could tell the day beyond which it will not be deferred, but the day before which it will not come, I cannot tell; the time will come, when you will find this world vanishing away, and another opening upon you, this world of trial ending for ever unto you, and a sense of everlasting recompence commencing. You know as well as I do, would to God that you would let the idea sink deep into your hearts, that the round of this world's pleasures will not last for ever.

*New Series—vol. I.*

7

The rose will fade, the eyes grow dim, and the heart grow faint, and all that is of this world become incapable of administering, even a momentary cordial or amusement. You know as well as I do, would to God that you would let the thought take possession of your souls! that the time will come when the warmest appetites will be cold, when the acutest senses will be dull, when the liveliest fancy will be languid, when the giddiest sinner will be serious, and the drowsiest conscience awake. The time will come, of which your preachers have so often warned you, when your bodies shall be undistinguishable from the dust that flies before the wind, and when that dust shall have as much interest in the gayeties and sensualities of those upon whom it falls, as you! Long before that time arrives, the day may come upon you, when, on a dying bed, while you watch for the moment that is to stop that beating heart, you shall look back upon the life that you have spent, and forward into the eternity that is to receive you. In that awful season, whence will you derive your comfort? to whom will you apply yourselves—to pleasure, or to God? I have seen devotion triumph in the arms of death, but you need not wait until that awful period to be perfectly persuaded, that pleasure cannot triumph there. It is not the remembrance, that you have loved pleasure more than God, that can give you confidence when you are entering into his presence: it is not this conviction that can comfort your attending friends: if you love them, if you love your own souls, let God have your first attention, let your duty regulate your pleasures." pp. 232, 233.

Then follow next, two interesting sermons on our Lord's appearance to Mary Magdalene after his resurrection. Then three on the text, "Come, see the place where the Lord lay," in which some circumstances are pointed out in relation to the tomb in which our Lord lay, tending to strengthen the argument for his resurrection; and some reflections are made, not in this writer's usual style, on the religious benefit to be derived from meditating on the place where he was laid.

"David's morning hymn of praise," (psalm xix) is illustrated in the nineteenth discourse; and the two succeeding are occupied in exhibiting "the glory of God as displayed by the heavenly luminaries." They are intended "as an illustration of the manner in which we ought to meditate on the works of God." And they certainly show us how the study of nature may assist our piety, and how even those portions of it which most men regard only with curiosity, may be made subservient to religion, by the desire to "see God in every thing, and every thing in God." Thus the very external appearance of the heavens, the magnitude, rapidity, harmony, of the heavenly bodies, the importance of the sun's light and heat, even the changes of the moon, and the moons of other planets, are all brought forward to illustrate God's glory, and help our devotion. And thus indeed, in the mind of this preacher, various subjects appear to have been associated in some way with religion, which are probably seldom thought of in that connex-



ion, and still more seldom presented in that connexion by the preachers of the gospel. Some may think indeed, that such topics are foreign from the purpose of preaching, and are too far from the revealed truths of the gospel to be proper for the pulpit. But for ourselves, we care not how many things afar off are brought nigh; how many subjects are made to have a bearing upon religious truths, and to be connected with religious feelings. We certainly think it important that men, being, as they are, moral and immortal agents, should never be suffered to forget their nature and destiny, their relation to a higher Being and a better world; and therefore, that preachers should teach them how to contemplate all they meet with a religious eye, and so make all beings, all subjects, all events, subservient to their religious improvement. We conceive it to be the excellence of that admirable book of Paley, "Natural Theology," not only that it proves the existence and agency of God, by proving *design* in all the works of nature, but that it leads us to the habit of noticing that design; so that after we have read that book, we look upon nature and its objects around us with new eyes, we view them in a different connexion, we see them, more clearly than before, touched by the finger of God, and so are drawing perpetual nourishment to our devotional propensities. It is something like this which may be effected by the mode of preaching of which we speak; kingdoms and provinces of nature are taken out of the hand of chance, and drawn away from the gaze of irreverent inattention. We are made to recollect that they are part of God's dominion, and are reminded that religion has to do with something else than a selected list of topics; and instead of being confined to a narrow circle, around which she must be perpetually walking, and from which she is never to depart, is an uncontrolled observer of the whole universe, who may range without limit from heaven to earth, from earth to heaven, and call in, as a handmaid to her service, the least and most distant things.

The three discourses which conclude the volume, are those which were written by Mr. Cappe upon occasion of his recovery from a long and dangerous sickness. They are full of exactly such sentiments as we should expect to fill the mind of a pious man at such a season. We cannot speak of them more particularly; but take our leave with the following extract.

"The visitations of which we speak, that have brought near to death, and have not terminated in it, will be applied by the wise and good man, in his reflections on the feelings of such times, to reduce the over-weenings

of self-esteem, and therefore to quicken him in the culture of the Christian character, and to animate his diligence in all the business of life.

"There is no scene so humbling as the bed of death. In that solemn light, which the near approach of judgment and eternity sheds around us, infirmities are apt to look like iniquities; in that awful hour that enlivens the desire, and takes from him for ever the power, to repair them, there is danger that the good man's errors and failings should rise up in his imagination to the magnitude of faults and crimes. When the end of life is just upon us, it is natural, it is scarcely avoidable, to compare its attainments with its length. Short must be the life, or great the attainments, which upon such a comparison, at such an hour, shall not hold forth to the comparer, much cause of humiliation and regret; opportunities unobserved, neglected, or declined.—Talents, though not misapplied, nor hidden, nor unimproved; yet improved but feebly, coldly, and remissly, are not desirable attendants on a dying bed; no self-esteem is to be derived from them; in their aspect there is nothing pleasing; there is nothing soothing, nothing elevating in the language which they hold. Dejection, it may be expected, will accompany them, and it is well, if they do not cast some transient and uncomfortable clouds on "good hope through grace."

"Christian, thy heart is no stranger to such sentiments; in the hour of devout reflection, how often have they intruded on thy repose! Humility is of the very essence of thy character, and when, drawing nigh unto thy Maker in acts of religious contemplation, or of pious homage, it is natural that self-abasement should spring up within the heart—it may even be, that "his dread falleth on thee," and that "his excellency, maketh thee afraid!"—Yet, I may appeal to you, that your humiliations were never more sincere, your self-esteem never lowlier, the sense of your imperfections never more awakening, and your sense of the divine excellencies more over-powering, if you have ever been there, than on the bed of death.—With what affection was it that you then looked through impending death, to instant judgment, and an opening eternity? It was not terror;—terror was forbidden by divine mercy; it was not confidence, for confidence was repressed by the awful presence in which you were about to appear:—conscious of your own littleness and unworthiness, did you cast yourself wholly on the goodness and mercy of God? Sentiments like these become a creature such as man towards infinite perfection and unspotted holiness, and are highly favourable to Christian diligence and zeal; yet who that has ever felt the tender anguish intermixed with them, would prepare more of it against another hour of serious self-communion, or of approaching death?—Who, that on the bed of death, has compared himself with his great Exemplar; his own conduct with the law of God; his temper with God's discipline, and his attainments, with his privileges; who, that from such a situation has ever dwelt upon the painful retrospect of his own miscarriages and imperfections, can ever more think highly of himself; or ever more want motives in the future, to repair the past?

"Christians, cherish the remembrance of every scene and of every event which may have reminded you how far you have fallen short of the standard, to which your duty, your honour, your interest, and your comfort required you to aspire.

"While they are present with you, yield your hearts to the penitential sentiments which they awaken, for this is one act of honour unto God; but forget not, that in respect of such visitations, you have not rendered to him *all* the glory due unto his name, till you have pursued the dictates and demands of such penitential sentiments, into the faithful correction, and the diligent improvement of your hearts and lives." pp. 359—361.



We may perhaps be thought to have been speaking rather in the language of panegyric than of criticism. And we confess we have felt no inclination to point out faults in a volume, upon the whole so excellent. Indeed for ourselves we may say, that we do not perceive any faults in sentiment, doctrine, or morals, though we might, if this were the place, point out some of a rhetorical or literary nature. But these are of secondary importance. It is sermons like these which do honour to our religion, and improve the state of Christianity. It is sermons like these, that we wish to have printed and read. Above all, it is such as these, that we wish to have preached. In the high standard of moral excellence they present, in their celestial spirit of piety, their rational and sober and practical views of life, duty, and responsibility, in their animation, their fervour, and directness of address, in all these respects they are specimens of what the discourses of christian ministers ought to be; addresses equally to the understanding and the affections, the reason and the conscience, the intellectual, and moral, and spiritual nature of man. Preachers appear sometimes to forget that men have affections, and speak to them as to mere intellect; sometimes to forget that they have understandings, and appeal solely to their passions; sometimes to imagine that all are scholars, and employ language which, to the majority of hearers, is an unknown tongue. In some sermons, the whole connexion of men with the Deity appears to be overlooked; in some, their connexion with one another; and in some, their concern with common sense. Now it is important, that all such errors be avoided. Men should be addressed according to the character and state in which they actually exist. Their whole nature and all their relations should be considered and remembered.

Of this kind of preaching, we have already said, this author affords examples; and we think the preaching which would do good, must have the same general characteristics. It must, in the first place, be *rational*, never losing sight of common sense. For though you may put the reason of some men asleep, and so make them Christians, yet the vast majority in this inquiring age, will not yield to representations which contradict their plain understanding; and therefore the more you approve every thing to men's reason, the more likely will you be to approve it also to their consciences. They must be treated as men, actual men, not as beings of romance or creatures of the imagination. Otherwise they will regard your exhortations as child's play, or the fictions of the theatre.

But this is not enough; preaching must also be *animated, fervent and pointed*, another characteristic of these discourses. You must paint not only according to the truth, but in lively colours. You must shew your hearers that you think the truth important, and are exceedingly desirous, that they should perceive it to be so. Men are so much influenced by sympathy, that they cannot see another greatly in earnest, without being ready to believe, that he has good cause for being in earnest. Here is seen the importance of addressing the affections. The state of men's minds on the subject of religion, is far more a matter of feeling than of reflection. That attachment to the world, which is constantly counteracting the influence of religious truth, is altogether a matter of feeling. And it is to be overcome and altered, not by informing their ignorance, for they already know; not by convincing their understanding, for they are already convinced; but by creating an opposite feeling, by exciting an opposite interest, by presenting images of moral and eternal things in so lively and affecting a manner, as to displace those images of earth which now fill and clog the mind. In order to this, you must speak to their feelings, must paint to their feelings, must engage their wishes, their desires, their passions, must interest their hearts. Else you may convince a thousand, without moving one. Moreover, if men are to be at all interested in the subject, the preacher must do it; they will not excite themselves; they will not go out of their way to seek persuasion; you must bring it to them. They will be cold, except you warm them. A very calm, sober, learned dissertation may be *borne*, may be assented to; but it will leave no impression, for it will excite no emotion.

This animation and fervour, in the next place, must be distinguished by *piety and devotional feeling*. The relation of man to his Creator and Sovereign must never be left out of view. Otherwise eloquence will excite attention but for a season, and produce only a temporary effect. It will not sink into the heart and make a home there, unless the image of God go with it. It is the most excellent thing in these discourses, that He is in all the thoughts. The hearer never loses sight of him; his image is associated with all, and solemnizes all; and therefore the impression is lasting. And we believe, that sermons will always be found efficacious, in proportion to the solemnity, the elevation, and purity of the devotional sentiments they contain, and the frequency, or rather constancy, with which they are presented.

We will only prolong this article to express a wish, that those who value impressive eloquence, pure morals, and fervent



christian piety, and desire to promote in themselves and others the religion of the gospel, would acquaint themselves with this volume; and, that the publishers may be encouraged to present to the public, a second volume, "chiefly on practical subjects."

---

ARTICLE II.

*The Constitution of the Massachusetts Society for the Suppression of Intemperance, together with their Annual Report for the year 1818, and a list of the Officers and Members of said Society.* Boston, Sewall Phelps, Dec. 1818.

THE pamphlet before us contains the sixth annual report of the Society by which it is issued, and presents to our notice a series of facts and statements, which have a strong claim upon the immediate attention of the public, and ought to arouse us to determined and persevering exertions. It obliges us to realize the extent to which habits of intemperance exist; the actual increase, at least, in this metropolis, of the number of those who are addicted to them; and the magnitude of the effects which they produce upon the comforts, the health, and the lives of a considerable proportion of our fellow-beings. We certainly are not sufficiently awake to a sense of the importance of the subjects, which occupy the attention of this society. We are too apt to view the intemperate as individuals only, who have severally brought misery and disgrace and disease upon themselves, and perhaps upon their families, by an unlimited indulgence in a favourite propensity—and not in a collective character, as a class of men whose vices and excesses have an immense effect upon the moral and political state of society. Private vices, it may be thought, are not fairly the subjects of public interference; but when private vices entail a lasting burden and disgrace on the whole community; when they not only destroy the character, the fortune, the happiness of the individual himself, but infect those of all around him, and in their ultimate consequences sap the foundations of public virtue, and lower the standard of public morality, they become the legitimate objects of public attention. There is certainly no other vice, whose influence is so debasing and degrading, both in a moral and intellectual point of view, as that of Intemperance; none, which exhibits in so humiliating a light to human pride, the weakness, the frailty, the littleness of human nature.

This Society has now been in existence nearly seven years; but in this time, it can hardly be expected that it should have produced any very sensible change. Indeed a central and general institution like this, can never, itself, have any considerable direct effect. It must act as the point of union and the organ of excitement to others, formed on the same plan, but upon a less extensive scale, and more adapted for immediate operation upon the habits of the people. Its objects must be answered by the establishment, under its guidance and patronage of auxiliary branches, who are to carry into effect all the active measures of the society. In this way, as we are informed by the report before us, considerable progress has been made. There are already "forty affiliated societies;" but we lament, that out of so large a number, only six should have transmitted any account of their labours and their success.

Yet even from the little which has been made public in the present report, we gather many circumstances which augur well for the future success of the institution. The auxiliary societies already formed, appear to have entered upon their undertaking with the proper spirit and views, and to be composed of influential and respectable characters. We extract with peculiar satisfaction, the following passages from the Report of the Yarmouth Society for the Suppression of Intemperance.

"A number of the inhabitants of this town, who have been accustomed to use ardent spirits freely, have wholly laid it aside, and whether journeying or labouring, by sea or land, have experienced no inconvenience from the want of it. Several vessels have, the year past, performed their voyages without any Spirit, and one of said vessels, a fishing vessel, made the most successful voyage of any in the vicinity. We have no hesitation in giving it as our opinion, that not so much as one-fourth part of the ardent spirit has been used in this town, the year past, as in former years.

"The vending of ardent spirits, taken in all its bearings and effects, is undoubtedly a profitable business. But we have the pleasure and pride to state, that our retailers of spirituous liquors, preferring the public good to their immediate interest, have not only voluntarily given up the business, but joined our Society, and taken an active and efficient part." p. 15.

We would quote also the following paragraph, relating to information received from an auxiliary society in Dedham, principally on account of the evidence it affords, of the efficacy which may attend institutions of this kind, conducted with steadiness and resolution. Their communication, says the Report,

"Suggests encouragement, from the consideration, that the existence and exertions of this and similar institutions have given alarm to people of



a certain character and description, lest they should be 'stopt in the career of their darling vice.' This they deem favourable, evincing, that they are not 'regarded with indifference, or as destitute of influence.' It offers as another ground of encouragement, that they have reason to think, 'that some progress has been made towards a reformation, with respect to intemperate habits.' It states, for this purpose, the beneficial result of interviews of a committee of that society with the respectable board of selectmen of the town of Dedham. As of the same tendency, it informs the society, that 'in one instance at least, during the past year, the practice of retailing spiritous liquors by the glass has been laid aside. It gives us great satisfaction to become acquainted with this fact, because it induces us to hope, that this good and praiseworthy example will be followed by others.' "

It is obvious, that a considerable effect must be produced upon the general feeling of the community, by the association, the exertions and the example of so large a body of men of character, as are or will be united in the objects of this Society. Wherever the Institution extends, the votaries of Intemperance must be sensible of its existence and of its influence. It will act in a manner as the protector and guardian of public morals, and as a restraint upon those who are viciously inclined, but have not yet thrown off their respect for the better part of society. In fact, this regard for the opinion of the wise and virtuous, is the last good feeling which deserts us in the career of vice. It is to this, then, we must appeal, when religion and conscience have pleaded in vain; and, judiciously managed, it may be so operated on, as to reclaim, when every other motive has been presented without effect. It is on this principle, that much of the salutary operation of the secondary societies must depend. It is true, that something of this influence might be exerted by the same individuals without their connexion in the form of a society. But we do not believe the effect could be so great. They would not have the same motives for the exercise of their influence, nor the same support in their exertions; there would be no concert in their measures, and besides, their purposes would not be so directly and definitely, nor so perpetually brought into the view of the subjects themselves. If these institutions are conducted with zeal and energy, the intemperate will feel as if they were constantly watched, as if they were always the subjects of observation to those, for whose characters they have the greatest respect, and whose good opinion and countenance cannot but be desirable to them. They should have it in their minds, that some one is constantly taking note of their conduct; for under no other kind of temptation is it so dangerous to leave a man entirely to himself and his own resolutions. Whatever be his principles

and intentions, and his firmness in other circumstances, in this trial they are too apt to fail him. Restraint must generally come from without, for all motives which arise from within, melt away before the glow of this detestable inclination.

We do not pretend that by influence of this kind, the *intemperate* can be thoroughly reformed, or that they can by such means become characters of pure and consistent virtue. In fact, we do not calculate that the most important effect of our exertions is to be upon those who are already the slaves of this inveterate propensity. The cure of such, there is too much reason to fear, would be a hopeless attempt. But if their excesses can be checked, if the contagion of their example can be prevented, if the young can be inspired with a dread, an abhorrence of the vice, much, very much, will have been gained. It is indeed on the young, that all hopes of a radical reformation must depend. Our measures must be calculated to operate as preventatives, and we cannot look for their full effect in our own generation; it will only be after another race has grown up to fill the places of their parents, with habits which have never needed to be reformed, that we can hope the change to be established upon a permanent foundation.

We are presented by the report with the result of some calculations and investigations, which have been made with regard to the state, means, and consequences of intemperance, in this vicinity, and particularly in this town. We should be glad, had we room, to extract their whole account; but must restrict ourselves to a few quotations, and an abstract of the remainder.

"In a year beginning the first Tuesday of July, 1808, there were granted in this county (Suffolk) 44 licences to innholders, and 326 to retailers—total 370. In a year commencing the first Tuesday of July, 1817, 11 licences were granted to confectioners, 362 to retailers, 120 to victuallers, and 43 to innholders, two of which were for Chelsea, amounting to 536 licenses of all descriptions."

It appears by some accurate calculations which follow the preceding extract, that the number of licenses granted in the year 1817, exceeded by 57, that to which they should have amounted, had they continued to bear the same proportion to the population of the town as in 1808; and that for the year 1817, "there was one place established which might furnish the means of intemperance to every twenty-one male inhabitants, sixteen years old and upward, in this metropolis." A fact is also stated with respect to the kind of licenses, which affords us at once a proof and a cause of the melancholy increase of intemperance among us; that in the year 1817 there were *three*



times as many authorized places of resort, where spirituous liquors might be bought, mixt, and drunk upon the spot, as in the year 1808!

Of the inevitable consequences of intemperance—poverty, disease and premature death, it may be thought useless to accumulate proofs. The statements of the Report, however, are so striking, and at the same time so well authenticated, that it is desirable the results should be as widely circulated as is possible.

“Two thirds,” we learn, “are brought into the Almshouse in consequence of intemperance; and it is the opinion of the present attending physician of that institution, that this proportion falls short of the truth. Two-thirds, then, of the expense of the poor list in this town, viz. \$25,000 annually, may fairly be charged to the account of the pernicious use of ardent spirits.”\* p. 9 and 10.

But this is not all. “A year of recent date was taken; and it was found, that of the adults, including those of the Almshouse, whose deaths were enrolled that year, one fifth part were well known at persons of intemperance, whose lives were undoubtedly terminated by its immediate effects, or by diseases occasioned or accelerated by it. One third of the deaths at the Almshouse, within the same period, were of individuals of this description. The characters of many of the foregoing adults were not ascertained, otherwise the proportion would probably have been increased. These fatal instances were not confined to the poor and laborious. They were found in the higher, as well as lower conditions of society, if not in an equal degree. Competence did not secure against this baneful habit. Riches and refinement had their share in the crime and misery. The calamity did not end here. About one fourth of the unhappy victims were of that sex, to which we look for the greatest delicacy of sentiment, and the strictest propriety of conduct.” p. 10.

From the various facts which are brought before the public in this Report, as well as from other means of judging, we cannot doubt that the vice of intemperance is still upon the increase in this town, although we are given ground to believe, that in the country in the vicinity, some check has been given to its progress. Part of this increase, directly among us, may, we think, justly be attributed to the great influx of foreigners of the lower orders, still more to the existing and increasing facility with which the means of indulgence are attained by even the poorest individuals. This facility proceeds principally

\* We venture to add, in addition to the statements of the Report, the following, which has been drawn from the records of the public dispensary in this town, in only one district. Of 187 cases relieved by that Institution, 89 were females above the age of 16; of these, 15 were openly known to be addicted to the excessive use of ardent spirits; and of these, six were heads of families; the whole number of whom was 47. Of 44 males above 16, 23 were drunkards; and of 33 of these, heads of families, 18 were of the same description.

from the great number of places at which spirituous liquors may be procured in small quantities, and from the very low price at which they are sold. To the multiplication of such places of resort, there seems to be no end. Scarce an alley so obscure or so remote, but we meet with the public licence, glittering in letters of gold, held out, an invitation and a welcome to these thresholds of infamy. It is in such places, that the final blow to sober habits, and consequently to all future respectability and happiness, is too often given. It is here that the drunkard is made. The beginner has no temptation to intoxication in the bosom of his family; and besides, the sense of shame alone, in him who is yet unhardened, would prevent him from the exposure of his infirmities to his wife and children, little, as he comes at last, to regard it. But in the *dram-shop* such motives cannot operate; they are at a distance, and he is not sensible of their influence. At the intervals or the conclusion of labour, a sense of weariness seems to ask for that relief, which liquor temporarily affords; company and association operate as an additional inducement, and the fatal step is taken. He meets perhaps with those somewhat more advanced than himself, somewhat more confirmed in their habits; and their example and conversation strengthen the temptation. There is something attractive to vulgar minds; nay, we blush to say it, to those who would consider it an insult to be classed among the vulgar, in the excitement, the hilarity, the jovial recklessness, which are the primary effects of the stimulus of ardent spirits. The young feel too often an ambition to partake in the same kind of enjoyment; they admire the gay and hearty laugh, the ready jest, and even the blasphemies or obscenity which scarcely sound harshly from such merry lips. All this they think cannot be very wrong, for no harm is meant; they imitate the example, and are lost. This evil might certainly be remedied in some measure, by the exercise of public authority. There can be no objection from any quarter, to an adaptation of the number of licences to the real or supposed necessities or convenience of the community. From no source can an application to authority so properly proceed, as from the General Society; and a measure of this kind is suggested by one of the auxiliary societies.

“We hope we shall not be thought presuming, when we further respectfully submit to the consideration of that Society (the Massachusetts Society) the propriety of an address from their body to the Courts of Sessions in the several counties, and selectmen of the several towns, calling their attention to the manifold evils of intemperance, and soliciting the aid of their influence, and the exertion of the powers with which they are entrusted, in checking these evils.” p. 19.



Public authority also can interfere to increase the expense of habits of intoxication; and whenever circumstances have rendered this interference necessary to effect an augmentation of revenue, the influence upon the habits of society has generally been favourable. It has been asserted, on good authority, that the number of drunkards and the deaths consequent on intemperance, have considerably diminished in London within sixty years; and this change has been attributed principally to the higher prices produced by the increase of duties upon ardent spirits. We are informed also, in this report, that the number of licences in the counties embraced by their inquiries, was much lessened during those years, in which the prices of liquor were raised by the duties imposed on distilleries. There are surely none so fairly the subjects of taxation, as those who are wasting their substance and their health in this pernicious species of luxury; and yet strange as it appears, there have been no taxes so unpopular, none so unwillingly imposed, or so gladly repealed, as those upon ardent spirits.

But to ensure the co-operation of public authority, an influence must first be exerted upon public opinion. There are certain prejudices and customs existing, more or less, in all classes, whose constant tendency is to keep up the free indulgence in the use of spirituous liquors. Among these we allude particularly to the universal, but most unfounded opinion, that they are necessary to support the strength of those occupied in bodily labour. It is important, that this mistaken notion should be done away. It would be easy, were this the place for such discussion, to offer sufficient evidence of the total fallacy of the common impression on this subject. But it is certainly very much in the power of the auxiliary societies to do away the common prejudices and common practice among the labouring poor, would they only unite and persevere in the resolution, not to allow the use of spirit among those whom they employ as labourers, and never to employ those who wilfully and obstinately persevere in habits of excess.

Many of the customs of civilized and social life, it must be obvious, are of a nature to encourage the vice it is our object to avoid. What these practices are, it is unnecessary to detail; some of them more prevalent in the interior than in our larger towns, are alluded to in the following extract. Speaking of the communication from the Dedham Auxiliary Society, the Report observes.

“Their report expatiates freely on the evils resulting from the perversion of the design of tavern licenses; on the custom too prevalent in that part of the country, of distributing liquors at public sales, and thereby

'bribing one to pay more for an article, than in his sober moments he would be willing to give, or inducing him to purchase what he does not want ;' on the impropriety of exhibiting 'a variety of liquors to excite sensual desire, on those occasions when we bid a last adieu to the remains of a departed friend ;' and on 'the practice of what is called *treating*, at the election of candidates for any public office, as calculated unduly to influence electors, and as incompatible with pure republicanism.' It concludes, by binding the 'importance of increasing the influence of precept by that of example. Abstain from all appearance of evil.' "

We are sensible that many are accustomed to think, that all formal attempts for the reformation of the morals of society are hopeless, and therefore useless. But we do not despair. By unremitted exertions, and the constant extension of societies, public opinions and habits will finally be affected. The subject must be frequently and obstinately pressed upon the attention, on every proper occasion, and in every proper way. Temporary want of success ought not to discourage. We must not believe our measures are ineffectual, because we cannot see their effects. The river deposits the alluvia of the mountains for centuries at its mouth, before it rises above the surface of the ocean ; but it comes in time to be the seat of vegetation, and the residence of man. If another generation is to feel the effects of our endeavours, they are not therefore less valuable or meritorious. The less our purposes relate to ourselves, the more remote the objects to be benefited by their success, in the same proportion the virtue of our exertions is increased, and their reward will be enhanced.

---

ARTICLE III.

*Reasons offered by Samuel Eddy, Esq. for his opinions, to the First Baptist Church in Providence, from which he was compelled to withdraw for heterodoxy. Second edition. Jones & Wheeler, 1818. Boston, sold by Wells & Lilly.*

To those who consider the doctrine of a Trinity of persons in the Divine Nature as making a part of the system of Christian theology, it must have appeared, we think, a perplexing phenomenon, that it has ever been called in question. Reasoning from the acknowledged principles of the human constitution, we might say that it is just such a doctrine as would be likely to gain and secure a willing reception with the mass of men ; just such a doctrine as, if they could not find, they would



make. Not that it recommends itself by any appearance of truth to a sound mind. This it certainly does not. The understanding, fairly exercised upon it, rejects it with as decided a dissent as it would any other of the most express contradictions that words can form. But in matters of religion it is the universal tendency to give excessive exercise to the imagination and feelings. Men love mystery ; and so great a mystery relating to the object of worship, is what, above all things, they would enjoy. They delight in the unintelligible ; for it carries to them a show of magnificence. They imagine they do religion the best possible service by multiplying its peculiarities ; and they are sensible that, in making it a completely unreasonable thing, they distinguish it at a stroke, most surely and widely, from every other subject with which their thoughts are conversant.

The advocates of the doctrine of a triple division of the divine nature represent the opposition which has been made to it as founded in the natural inclinations of the mind ; to us it appears exactly the reverse, and our view is justified by history. Immediate divine interposition had no sooner ceased, than the doctrine of the strict and proper Unity of God, familiarly known in the early ages, was forgotten, and a monstrous polytheism spread itself over the world. It became necessary that a single people, peculiarly privileged and governed, should be made the trustees, so to speak, of a truth which in better times, but not then, men might be brought to receive. Guarded as it was among this people by a most precise and unequivocal revelation, and perhaps still more by their national pride, indulged in calling the only God, the God of *their fathers*, it remained uncorrupted so long as it was confined to them. But when it was handed over again to the world at large, again it underwent a fortune similar to the first. Experience had taught men not to avoid their error, but only to disguise it. They had learned but to cover up irreconcilable ideas with dark words ; to call the self-contradictory, mysterious ; and this method made their faith in scripture and their love of their own imaginations friends at once.

We do not mean to say that the persons, who between the first century and the sixth were engaged in framing the received doctrine, were influenced only by the natural love for the incomprehensible. They had more immediate objects ; to reconcile Christianity with the prevailing systems of philosophy, and to remove the reproach of the cross. But the common illiterate people had no such views ; and it was only by feeding their taste for the marvellous, that they could be drawn away from the true sense of scripture.

These are the recommendations which the Trinitarian doctrine carries with itself to the mass of men; which aided in causing it to be received at first, and are a wall of fire about it now that it is received. But it leans still more securely, if possible, on foreign supports. Every age that has passed since its reception, has placed it on higher ground. A large proportion of the wise and good men, who have lived in the interval, have lent it the authority of names, which would never have appeared on that side, if they had fallen on better times. It has been infused, with an anxious diligence, into the springs where men go to refresh their faith and piety; and many must drink there, or thirst. It is found in almost all the great establishments of religion and learning, in a close association with what is really venerable and inspiring; sheltering itself under their patronage, and demanding honour with their lips. It commands a great share of the influence of the writers and writings of the day. Many defend it, for it is a ready way to popularity and gain; and few assail it, for to assail it hazards both.

The contrast between the condition of this triumphant doctrine, and that of the scripture doctrine of the Unity of God, is so decided (we were about to say so discouraging, but we have not so studied the divine dispensations, as to despair of the final victory of religious truth) so decided, that we cannot but feel backward to state it. Not an established church in the world receives it. Not a national institution of learning in the world defends it. It has no great instruments of proselytism in the form of religious charities. It appears on the title page of no tracts, printed in editions such as might supply a great portion of all who read one language. It is no where a recommendation to office or influence; so far from it, that to call a man, a Unitarian, is with many to impeach his piety, and with some, we fear, to question his honesty. It is the plain simple truth of God, and that is all there is to recommend it.

This then is the statement. The received doctrine has a firm support in the natural partialities of the mass of men, and in all the foreign aids which can confirm the authority of an opinion in the public sentiment. Yet so it has happened, (and let those who deny that it is the study of God's word which has produced it, account for the fact) that from the date of the Reformation the doctrine of the divine unity has been continually gaining ground, and is still advancing, conquering and to conquer. If we were inclined to urge its prevalence as an argument for its truth, we might assert without fear of contradiction, that taking from the body of trinitarian Christians only those who have some definiteness in their ideas, who have con-



sidered the subject and know whereof they affirm, and dividing them into their separate classes according to their various explanations of it, that is separating from each other those who really hold different sentiments, each class would number fewer adherents than the number of those who reject it. But our object is not so much to urge this, as to state the impossibility of accounting for the fact of the Unitarian doctrine being received by such persons and in such a manner, as it has been received, on any other ground than that of its being the sense or scripture.

We shall limit our remarks to its progress among ourselves, because, though the course has been similar in the parent country, the facts which we might state would not be so familiar to our readers. It has grown up here under every circumstance of discouragement. The soil was parched and the sky inclement, and nothing but the strongest principle of growth could have urged it upward. Our early settlers answered exactly to the description of the venerated Robinson. "They have come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things." Thus it remained till the habits of the country were formed, till its institutions were well established, and had begun to operate with their mighty machinery on the forming mind, as if it had been the design of Providence to accumulate obstacles, and show how scripture truth can bear them all away. A century ago there was not an avowed Unitarian of any note in the country. Now the doctrine has many advocates; men too of intelligence, learning, and piety; men who read their Bibles, and pray that they may read them profitably. And it has not been forced on them by others, who have received it and then busied themselves in making proselytes. It has made its way with nothing to aid it, but the careful study of the sacred writings, and with every thing else against it. The reception of it has been the result of the solitary inquiries of solitary individuals; of individuals too who have trembled as they learned it, for they knew that in becoming wiser than their neighbours, they must either lose their honesty and self-respect by concealing their convictions, or by publishing them incur the forfeiture of reputation, friends, and often of the means of living. It has reared

its head in the strong holds of the popular doctrine. In Boston, once the very Vatican of Calvinism, it is professed by many and serious Christians. Along our sea-coast it has almost ceased to be dreadful, and it is not a thing quite unheard of in our western counties. In Connecticut it is stifled as fast as it appears; but they will learn, by and by, it is only cutting off limbs, which the body can reproduce and multiply. In 1805, an ecclesiastical council dismissed Mr. Sherman, for the crime of embracing it, from his charge in Mansfield in that state, contrary to the wishes of both church and society. In 1811, after a quiet ministry of fifteen years, Mr. Abbot of Coventry followed his example in honesty and suffering; and, nothing deterred by this, Mr. Wilson of Brookline pursued the same course something more than a year ago. Nor is the doctrine confined to one section of the country. In Charleston, South-Carolina, there is a flourishing church, the pastor and associates of which embraced it without communication from abroad. In Philadelphia there is a temple to the only God. In Baltimore, a large and growing Unitarian society have lately chosen for their pastor a gentleman, who, without any thing of the zeal of proselytism, has spirit and ability to defend their belief. Nor is it confined to one order of Christians. Many of the communion of Baptists have received it, and some, we are told, of high literary name among them. In this town there is a society of professed Unitarian Baptists; and if we are not misinformed, some who repeat the Litany would be well pleased with the omission of the three addresses following the first. Religious knowledge in its universal progress is diligently sowing the grain of mustard-seed, and our children, if not we, will be shaded by its magnificent branches.

Mr. Eddy is one of those whom diligent study of scripture has led reluctantly to the rejection of the received belief. We copy his account of the course of his inquiries, because it is an account of the course of inquiry of almost all who come to the same result. Few, perhaps none, start in it with their minds fairly opened to the evidence against the Trinitarian doctrine; and as they proceed, every feeble argument in its favour which the examination wrests from them, is relinquished with a pain and disappointment, such as one might feel in detecting a flaw in the finished demonstration of the most beautiful system of the world. On one account it is happy that it is thus. Conviction once produced, there is less ground to doubt that it is just, when all the feelings and prepossessions were combined to oppose it.



"The common doctrine of the trinity was received by me, as it is by most others, without examination. I had, as you probably have, taken it for granted, without investigation, to be the truth of revelation; and for a time, that faith in it was necessary to constitute the character of a Christian. (I am happy however in saying, that this was but a *short* time.) And so strong was my prejudice on this subject, that notwithstanding the contrary faith was frequently a subject of conversation, I never once gave *that* side of the question any attention. As far as I can recollect, false arguments, seriously adduced in proof of the underived power and proper deity of Christ, first turned my mind to a consideration of this subject. As I read the scriptures, passages presented themselves in a light in which I had never before viewed them, and my doubts increased. As I had read nothing against the received doctrine, I was determined to satisfy my mind from the only correct source of information. Whatever the true doctrine might be, I was persuaded that it must appear in the New Testament. To that I therefore had recourse. And that I might have the whole evidence on the subject before me at once, as far as possible, I transcribed every word, from the beginning of Matthew to the end of Revelations, which appeared to me to bear on the question. The result was a full conviction, that the Father was the only true God, and that Christ was not the Father, or that being whom Christ asserts to be the only true God."

The author of these pages is a man of high standing and unimpeached character. He has filled, and now fills, important public offices; and we risk nothing in saying, that there is no man among us who can found on weight of character, on conscientious love of truth as a thing to be earnestly sought and frankly professed, and, to judge from his work, on humble piety and a Christian temper, a better title to be heard. He was for many years a prominent member of the first Baptist Church in Providence, Rhode Island, and, as we have been told, was always regarded by his brethren as an Israelite indeed, till in an evil hour, he became a suspicious character, by forbearing to join in the service of a doxology to the triune God, and immediately became an object of reprehension with those who make themselves busy with other people's errors, and a cause of painful solicitude to the church. They first expressed their regret and pity in the customary way, and the church summoned him before them, to learn from himself whether it were true, that he worshipped the God of his fathers in the way which they called heresy. He offered them an account of his scheme of belief expressed in scripture language, and protested against their right "either by the laws of Jesus Christ, or the principles on which their church was founded," to discipline him for any supposed error in sentiments which he had avowed. This was not satisfactory; and at a subsequent meeting of the church he opened to them his views more fully. Still they remained inflexibly convinced of

his crime and their right to punish it ; and as we learn from the title page of his little publication, compelled him to withdraw from their communion. In what manner we are not told ; but we suppose with the usual expressions of mingled reproach, commiseration, and contempt, which the confident in goodness think a little better than the erring deserve, but becoming their moderation to give. Thus denounced by his brethren, and called on for a vindication of his consistency, he gave these pages to the public, who may find in them evidence, that a man can be an Unitarian without being ignorant or thoughtless, and a controversialist without being angry.

This pamphlet is not to be considered as a set defence of the Unitarian doctrine. It has a local reference, and is rather the writer's justification of himself in professing that belief, and protest against the right of others to molest him in it. It is composed of the papers which he read to his inquisitors at the two interviews we have named. The first, except a few words of caution to them not to persist in their design of censuring him, consists of a sketch of the author's views of the nature and some of the attributes of God, and of the nature, origin, dignity, qualifications, office, and exaltation of the Saviour. It is drawn up in scripture language, and as such, none we should think need fear to read it, for what it expresses has the authority which the sanction of the sacred writers gives. The second is a more elaborate development of his views. After giving, in the passage which we have extracted, an account of the progress of his opinions, he proceeds to examine the question, whether, by the laws of Jesus Christ, or the principles on which the church to which he was held accountable was founded, his opinions rendered him a subject of church discipline, and, arguing from the want in the New Testament of any precept or example which will meet the case ; from the positive example of our Lord and his apostles in not retiring from the communion of the Jews ; from the entire impossibility, considering the different capacities, love of investigation and opportunities of private Christians, that a real and thorough uniformity of opinion should exist ; from the truly catholic practice of the Baptist churches in better times ; and from the express authority of scripture, decides it in the negative. He proceeds then to shew, (the conclusion we must be allowed to think too modest) "that however unscriptural his opinions may be, in the view of the church, they are such as an honest man may entertain without the charge of ignorance or irreligion." He states (and let who can refute him) that the Jews, selected and qualified for depositaries of the doctrine



of the divine unity, knew nothing of one God in three persons ; and that neither Christ, his forerunner, nor his apostles, spake of such an one. What remains is a brief and close statement of the grounds of the author's "belief, that there is but one only self-existent and true God, and that Jesus Christ is not that being ;" in which the testimony of our Lord concerning himself, and that of his apostles concerning him, are separately considered. He states his rule in the investigation of the subject to have been, "to construe passages of doubtful import by those which are plain and unequivocal, and to consider Christ's declarations of himself to be of primary regard ;" and he appears to have adhered to it faithfully, and has certainly used it with success.

It will be seen from our account of Mr. Eddy's conduct of the argument, that it is plain, brief, and popular. It has no great peculiarity, except as far as on the tritest subjects a man of independent discriminating mind will give an individuality to what he writes. There is one particular, however, which somewhat distinguishes it. The distinct personality of the Holy Spirit is the part of the trinitarian scheme, which they who have advocated it have found to labour most, and accordingly they have had the address to keep it most out of sight. It may safely be said, that, with all the art which can be employed in wresting scripture by false explanations to prove what it never would have suggested, in favour of this part of the received doctrine there can scarcely be made to appear a decent pretence of evidence, and, but for the three principles of the Platonists, it is most improbable that the framers of the system of Christian metaphysics would ever have thought of more than two persons in the Godhead. The orthodox doctrine is, there are three distinct equal persons in one God ; the Father, the Son, and the Holy Ghost ; and it falls to the ground whenever the distinct personality and equality of either of the three persons is disproved. It is overthrown when the Son is proved not to be equal with the Father ; or if it be shown, that the Holy Ghost is not a distinct existence from the Father yet equal with him, it is overthrown as well. But the argument has generally been so managed, as if to prove the equality of the Father and Son was to prove the doctrine of the trinity. Here its advocates have had the advantage of engaging on their own chosen ground, and have been careful to keep it. By the false methods of interpreting scripture which now prevail, texts may be brought together, which will give some speciousness to the argument in favour of the equality of the Father and Son, when addressed to some minds ; but the worst

methods of interpretation, bad as they are, and all the ingenuity of controversy, dexterous as it is, cannot give a plausibility to the alleged scriptural proof of the distinct personality of the Holy Spirit. Here the trinitarian doctrine is most accessible, and here it ought to be assailed. All its advocates have been pressed with this difficulty. We know not what solution the rest have given of it. That of Epiphanius is this, and perhaps on his ground it would not be easy to find one more satisfactory; "the apostles writing by the inspiration of the Spirit, he did not choose to introduce much commendation of himself, lest it should give us an example of commending ourselves."

We repeat this, because we think it deserves more attention than it has received. There are three propositions essential to the received doctrine; they are these:

There is a separate existence, God the Father.

There is a second, God the Son, equal with the Father.

There is a third, God the Holy Ghost, equal with the Father and the Son.

If either of these propositions is disproved, the doctrine which they go to compose is disproved with it. The first all Christians agree in. The second and third some deny. The third is the most clearly without support, yet has been the seldomest assailed.\* Mr. Eddy has spoken of the utter deficiency of evidence for it, but he has not followed his remarks to the consequences which they manifestly admit.

We are pleased with Mr. Eddy's work, because it takes up the argument on purely scriptural ground. Here it is that we always wish to see it maintained. To us indeed the doctrine of the trinity plainly appears to be self-contradictory; and we might reason *a priori*, that it could not make a part of a revelation from God; for what is self-contradictory cannot be true, and what is not true cannot come from him, whom the works of nature declare to be a God of veracity, because of benevolence. But it is useless to reason on the impossible supposition, that such satisfactory evidence as we have for the divinity of the scriptures, and such intuitive evidence as we have against a contradiction,† should run counter to each other; and it is idle

\* On this subject we wish to be entirely secure from misapprehension. The agency of the Spirit of God in affecting the hearts of men, and in various offices of divine benevolence, we admit most willingly and gratefully. It is its personality, as a separate subsistence from the Father, to which we say the scriptures give no countenance.

† To acquit ourselves of the charge of having made any over-statement in calling this doctrine a contradiction, we give the following extract from a work of one who thought it very true and important. Let any plain



to prove what must be, when we can look and see what is. We receive the scriptures for the word of God. The question then as to any article of faith is, *Is it written there?* As to that of which we speak, we do not care to see it shown how shocking to the original principles of belief it is, but we would always identify the defence of its opposite with the defence of this proposition; the doctrine of the Trinity is not taught in holy scripture, but the reverse is most explicitly taught. Here let it be tried, and by this stand or fall. All that, as well wishers to the cause of pure and undefiled religion, all that we wish as to this disputed article of faith, is, that it may be examined fairly on its merits by the infallible test of revelation. With the Bible in their hands, it is not impossible that men may now err, for there are a thousand solicitations of early impression, of example, and of association of one part of the scheme of belief with another, to betray the judgment. But with a careful and serious study of it, and with continual effort and earnest prayer to be led to the true understanding of it, the mind will be extricated by degrees from the toils which have been so long weaving to embarrass it, and may grasp at

Christian say, whether he can find in scripture support for such statements as some of these. They are laid down with all solemnity in Doolittle's body of divinity. There is a passage to much the same effect in one of South's Sermons.

"1. That the same person should be the Creator and yet a creature. Is not this wonderful?"

"2. That the Father of eternity should be born in time. Is not this wonderful?"

"3. That the Mighty God should be a weak babe. Is not this wonderful?"

"4. That the virgin's womb should contain him, whom the heaven of heavens cannot contain. Is not this wonderful?"

"5. That he that had both father and mother, should have neither father nor mother. Is not this another thing in him very wonderful?"

"6. That his Father should be greater than he, and yet he be his Father's equal. Is not this also wonderful?"

"7. That he was before Abraham was born, and yet Abraham was born before him, about the space of two thousand years. Shall not this be accounted wonderful?"

"8. That he was David's son, and yet David's Lord. Was not this such a wonder, that the great Rabbies among the Pharisees could not understand it?"

"9. That the wisdom and word was an infant, that could not speak a word. Who with words can declare how great this wonder was?"

"10. Who can reckon up the wonders in him? He was omnipotent, and yet weak; infinite, and yet finite; invisible, and yet was seen; immortal, and yet did die; he was a most spiritual being, and yet had flesh, and blood, and bones. That he was God, what more glorious? That he was flesh, what more inglorious? That he was God in flesh, what more marvellous?"

truth with something of its native vigour. Mr. Eddy's work is a guide for the scriptural inquirer. His faith he declares to have been "the result of diligent, prayerful, and laborious search after truth." He has the claim to be heard of one, who, when his earliest doubts occurred, "determined to satisfy his mind from the only correct source of information," and who was diligent and wary enough, before he suffered his judgment to be decided, to transcribe "every word from the beginning of Matthew to the end of Revelations, which appeared to bear on the question." Let those who dispute his conclusion look at his reasons, and they who think lightly of his faith, imitate his zeal and caution in inquiry.

We like Mr. Eddy's little work, further, because it shows him in the light of what we account the most noble, elevated thing on earth, a man who will act undeviatingly on his responsibility to God, let what will cross his way. He doubted whether what he had believed religious truth were indeed such; it became his duty to examine. He examined, and his sentiments were changed. It became his duty to do nothing inconsistent with his recently acquired views of divine truth, and he refused to do any thing inconsistent with them. Here is the consequence.

"My opinions are represented by many as indicating a state of mind, altogether indifferent as to my future welfare, and even as betokening doubts of a future state of rewards and punishments; a state rendered *certain*, in the opinion of some of the best and most learned men, from the very light of nature, independent of all revelation. Brethren, can you believe that life, eternal life, has all at once become of no value to me? And that for no other reason than to be exposed to hatred, calumny and reproach, I have voluntarily departed from him who is the way, and the truth, and the life? Do you think that my mind has become callous to the solemnities of judgment and the joys of salvation? Can you believe that I have willingly, and without a cause, incurred the loss, not only of Christian fellowship, but private friendship? That I have at once become insensible to all that is most dear to man, either in time or eternity? You must either believe this, or you must do me the justice to acknowledge, that my opinions are the result of careful investigation, and avowed under a serious sense of duty, and a full persuasion of future responsibility."

On the meekness of this expostulation we cannot stay to remark. The independent uprightness which was the occasion of the charges is worthy of all praise. The spirit which prompted them is one of the paradoxes of what is esteemed by some the religious character. Difference of religious views is the only thing which is regarded as releasing men from the otherwise universal duty of a charitable judgment of each other. On that ground only, which is most sacred, the cruel passions, it



is thought, may war. In other cases the feelings are understood to give some warning to the conscience; but a zealot sanctifies his outrage by accounting it the victory of his duty over his weakness. If there is any thing which, more than all the rest, is sickening to a fair mind, and urges it to look to a better state of being, which may correct the inequalities of this, it is to see the treatment which an honest man receives for avowing a sentiment which conviction and a sense of duty will not let him conceal. No sooner is such an avowal made, than men of character and sensibility—responsible, respected, unspotted men—become the scoff of every conceited neighbour, who chances to be afflicted with a zeal beyond his knowledge. In such a contest all the usual supports, on which, in other cases, men who have earned them may lean, are unavailing or worse. Piety is called in question; profound and humble investigation termed the pride of reason and learning, and respectability but furnishes a theme for vulgar sarcasm. They who can urge no better recommendation to notice, can style themselves “the weak things of this world,” and think themselves appointed to confound what they denounce as “the things that are mighty.” To a discussion the most important and sometimes the most intricate, there is no man but thinks himself equal; and when general ideas fail, personalities are at hand; and that may be made up in positiveness and vehemence, which is wanting in argument.

We make no application of these remarks, except to say, that, to what they describe, the method of the author of these pages is a contrast. We have seen that he did not profess his novel sentiments with impunity, but he defends them without any appearance, not to say of uncharitableness, but even of irritation. We admire the temper which his little work exhibits. He appears in it a man of honourable and intrepid, but kind and considerate mind; ardently attached to protestant principles, and showing his respect for them by forbearing to encroach on them in others; jealous of any aggression on his right of private judgment, but too well taught in the school of Jesus to be willing to repel it at any sacrifice of the fruit of christian truth, the christian temper. If controversy were conducted only by such men, men who, having some delicacy themselves, knew how to respect others, it would no longer be such a dreadful thing. Truth might be sought at no cost of brotherly love, nay, by its exercise and culture; the tree be pruned without shaking from it a healthy blossom. We are not so blind to what is going on about us, as to expect to witness much of this. As yet, in most parts of our country, what

we hold for the sense of scripture is much in disrepute. We cannot expect, that they who profess it will not meet with discouragements like those of Mr Eddy ; and we rejoice, that they have so fair an example of the manner in which, by a Christian, such discouragements should be encountered. For ourselves, we are taught to value our privileges. We live in a place (and while we sympathise with others, whose lot is less favoured, it is not lost on our gratitude) where difference is not danger nor estrangement ; where men know how to tolerate without acquiescing, and are willing to have our friendship, though they cannot go with us in our belief. Now and then we hear a railing accusation from without, but we are spared the trial of having enemies of our own household.

We wish this little work may have a wide circulation, for it can teach nothing either in doctrine or in temper, but what is worthy to be learned.

---

## RELIGIOUS INTELLIGENCE.

---

*The Evangelical Missionary Society of Massachusetts.—*

This society has for its object, to provide for the destitute inhabitants of our own country, the means of christian instruction and moral improvement. It has now existed for twelve years, and is increasing in importance and influence. Its mode of operation upon the people of our new settlements, especially the peculiar attention it gives to the education and improvement of the rising generation, has rendered essential service to the cause of religion, and been favoured, under the blessing of a kind providence, to the advancement of knowledge, and piety, and happiness, and, we trust, to the salvation of many, who without its kind aid might have lived and died with little learning and still less religion. It is our intention at some future time to lay before our readers a more minute account of its origin, its plan, its operations and success. For the present we confine ourselves to the publication of the last annual report, from which some pleasing intelligence may be gathered.

The annual meeting was holden in Boston, the first day of October, 1818, when a discourse was delivered by the Rev. Dr. Bancroft. The following is in the *Report of the Trustees.*—

In reviewing the origin, progress, and influence of the E. M. Society, the Trustees consider it an imperious duty, to invite



all who are friendly to its principles and measures, to unite in a thankful acknowledgment of the divine blessing on their labours. We cannot forget *that*, which, in comparison, was a "day of small things." It is to be ascribed to the Author of all good influences, that the Christians who originated our system of operations, were directed to a course, which, on fair and full experiment, has been found to conduce to the furtherance of the Gospel. Wise in their selection of missionaries, who had cultivated minds, who called "no man their master upon earth," who were free from sectarian views, and who had allotted them for cultivation particular portions of the vineyard;—they have seen under their nurturing care, the extension of the social spirit of Christianity, the advancement of useful knowledge and the triumphs of catholicism and piety.

The year which has elapsed, since the Society, under Legislative sanction, offered itself to the general patronage of the State,\* may be hailed as an auspicious introduction to a more extended scene of service. It is a tribute due to our fellow Christians in Salem and its vicinity, that their kind reception and liberal contribution in aid of our general object, at the first semi-annual meeting, have strengthened our confidence in the rectitude and correctness of our measures, and given us fresh ardour in the application of our time and means to the promotion of the interests of our Redeemer.

Circumstances, which we deem it our duty to state, render the continuance of our charitable aid to the inhabitants of *Jackson*, in the District of Maine, indispensable. This is a new settlement; has a thinly scattered population, and are of themselves unable to support the ministry. They have evinced an ardent desire for "the bread of life;" have sent us expressions of their gratitude, whose sincerity we could not suspect; and are bringing forth in their life and conversation the fruits of charity and righteousness, which we trust will be to the glory and praise of God. Their minister, the Rev. Mr. Warren, has a scanty support, is a pattern of exemplary diligence and fidelity, has been unwearied in his solicitude for the improvement and virtue of the rising generation, and his labours have been blessed to the growth of the temporal and spiritual interest of that people. We have for these reasons granted towards his support the past year \$200.

Mr. Joshua Barrett has been three months in our employment in the towns of Belfast and Searsmont. An occasional in-

\* Till this time it had been composed of members from only the counties of Worcester and Middlesex.

difference and lukewarmness may be considered the natural effect of living long without the stated administration of the word and ordinances. In our new settlements, another cause has unhappily aided in producing a spiritual lethargy. Itinerants, without knowledge or a respect for order, who have obtruded themselves as religious teachers, and whose exclusive aim has been to advance a sectarian interest, have for a time enkindled a spirit of unhallowed zeal and fanaticism. The men who had listened to them, being left to the exercise of sober reflection, have perceived the contrariety of their instructions and manners, to the dictates of more enlightened reason. They have turned with disgust from a course of operation, unfavourable in its influence on the temper and morals. From reiterated lessons, which are dictated by a sound mind and which are a fair representation of the "doctrine which is according to godliness," we may expect an animated attention to religious duties, and an ameliorated state of public sentiment and practice. The report of Mr. Barrett gives us consoling proof that his "labour has not been in vain."

The Trustees feel a desire to stand justified in the view of the Society, in reference to the measures they are taking for the comparatively flourishing town of Belfast. Our fellow-christians there were labouring under peculiar embarrassments, arising from diversity of opinion. A general disposition appeared to listen to sober and reasonable ideas of Christianity. A laudable effort was making, even beyond their ability, to build a house for the worship of God. A bright prospect was opening for the re-settlement of the ministry. Good reason exists for believing that our encouragement has aided the accomplishment of their desires. Their union has been advanced, their meeting house is nearly completed. Through the charity of the 2d church in Worcester, we have sent the brethren, who are few in number, furniture for their communion-table. That the seed already sown might not be suffered to perish, for want of culture, we have recently commissioned the Rev. Seth Stetson to preach to them three months. Our hopes are raised by their previous measures, that an united and prosperous church will soon exist, who will stand in no need of charity.

The town of Nobleborough in that vicinity, has commanded our commiseration, and is now receiving our assistance. The inhabitants of this corporation have set their face as a flint, against all teachers and measures, which should interrupt their union, or give countenance to an intolerant or fanatical spirit. A desire for knowledge, and a respect for Christian institutions,



have led them the past year to the extent of their means, to support Mr. David Reed, as an instructor of youth, and teacher of religion. Viewing with delight their state and prospects, receiving from them earnest solicitations for assistance, and being addressed in their behalf by their sympathizing neighbours, we have continued Mr. Reed among them at the expense of the Society three months.

In addition to these labourers, the Rev. Seth E. Winslow has been sent out by us, on a mission to Holton Plantation. Of his reception and prospects, we have had no opportunity for collecting information.

The Trustees congratulate their associates on the adoption of important measures in the District of Maine, to advance their benevolent design, and that a branch of this Society is this day employed in Portland in celebrating the anniversary of their establishment. We affectionately wish them a benediction from the Author of all good, and that prosperity may attend their well directed efforts for spreading the savour of the knowledge of Christ.

We are invited to encourage the Society from a consideration of the increased number of their friends ; from the general approbation of their proceedings ; from the liberal contributions to assist them in their works ; from the recollection of their past usefulness, and that a number of Christian churches have been edified and built up, through their instrumentality, to continue their labours. We feel authorized in behalf of the Society, to give to the Christian community a renewed and solemn pledge, that the monies with which we shall be entrusted, shall be faithfully applied to the promotion of common and religious knowledge ; that the men employed by us shall be alike distinguished for their learning, candour, and piety ; that we will use every means in our power to keep a respect for human creeds and the words which man's wisdom teacheth, in subordination to a reverence for the sacred scriptures ; that we will encourage regular christians of every sect, to friendly intercourse and communion, and, that at the return of each anniversary, we will make a faithful report of our measures. We ask all the friends of charity, and of pure and undefiled religion, to unite with us, in a devout supplication for a blessing on our desires and labours.

The following named gentlemen were chosen as officers for the ensuing year.

HON. BENJAMIN PICKMAN, Jun. *Pres.*

REV. EZRA RIPLEY, D. D. *V. Pres.*

REV. SAMUEL RIPLEY, *Cor. and Rec. Sec'y.*

DEA. JOSIAH BRIDGE, *Treasurer.*

REV. FRANCIS PARKMAN, *V. Treas.*

ICHABOD TUCKER, Esq. *Assis. Treas. for Essex.*

*Trustees.*

Rev. Dr. Bancroft, Hon. Joseph Allen,

Rev. Dr. Foster, Dea. John White,

Rev. Asa Packard, Dea. Moses Coolidge,

Rev. Dr. Thayer, Stephen Higginson, Jun. Esq.

Rev. Isaac Allen, John Richardson, Esq.

Rev. Charles Lowell, Ichabod Tucker, Esq.

Standing Committee for receiving and appropriating monies, donations, &c. for foreign missions.

Rev. Dr. Foster, Rev. Mr. Pierce,

Rev. Mr. Lowell, Rev. Dr. Bancroft,

Prof. Sidney Willard, Samuel Parkman, Esq.

Rev. Mr. Channing.

Preachers for the next annual meeting.

Rev. Samuel Ripley, 1st. Rev. Abiel Abbot, 2d.

*Massachusetts Peace Society.*—The third anniversary of this society, in which the Christian Disciple must always take a strong interest, was celebrated on the 25th of December last. An excellent address was delivered in the evening by the Hon. Andrew Ritchie, to a large and attentive audience. The annual report was likewise read in public. The following extracts from it exhibit the flourishing estate of the society, and the encouraging progress of pacific principles.

Since the 10th of December 1817, eight thousand two hundred and ninety-eight Tracts have been distributed in behalf of the society; of which 4785 were copies of the various numbers of the *Friend of Peace*. The remaining 3513 were copies of the smaller Tracts—The *Solemn Review*, the *Sermon on War*, the last Annual Address and Reports, and copies of several Tracts from a Peace Society in London.

Besides the distributions which have been made in the United States, a considerable number of Tracts have been sent to four of the British Provinces in America—to London, Liverpool, and Manchester in England—to Glasgow and Dundee in Scotland, and to St. Petersburg, in Russia.

In addition to the distributions which have been made at the expense of the Society, many thousands of Peace Tracts have been sold or gratuitously distributed in different sections of the



United States; and much evidence has occurred that these Tracts have been favourably received, and have produced considerable effects. They have not only excited attention to the objects of the Society, but have increased the number of its friends and its members. At the last anniversary this Society consisted of 304 members. It has since been increased to upwards of 550, including six auxiliary or branch societies, which have been formed in the course of the year.\* The Society now extends by its members to nine of the United States, and two of the British provinces. Several new Peace Societies have been recently organized in different states. From information received, it appears that there are now in this country at least seventeen organized Peace Societies, including Auxiliaries; and that several others are about forming, if not already formed. To these may be added a conference of the Methodist Reformed Church in the state of New York, which has assumed the character of a Peace Society, and a Society of Young friends in Bucks county, in Pennsylvania, which has been formed for the purpose of distributing Peace Tracts. Respectful notice should also be taken of an individual mechanic in the state of New York, who has published, at his own expense, fourteen thousand copies of the *Friend of Peace*, and two thousand five hundred copies of the *Solemn Review of the Custom of War*. A man of such energy and benevolence may justly have his name enrolled with Peace Societies. What may not be done in this good cause when men of wealth and enterprise shall truly feel its importance!

In London there are two independent Peace Societies. The Society for Promoting Permanent and Universal Peace, has a considerable number of Auxiliaries in different parts of the kingdom; it has published many thousands of Tracts—some of which have been translated into the German language. This will doubtless be followed by an extensive circulation on the continent of Europe. Several of the English periodical works favour the cause of peace—the *Philanthropist*, the *Eclectic Review*, the *Edinburgh Review*, the *Evangelical Magazine*, and the *Christian Observer*. In each of these, articles have appeared which must have excited much reflection, and multiplied the advocates for peace.

The report then goes on to take a view of the obstacles to be encountered.

Among these are the following;—the extensive influence of a mis-directed education,—the accumulated prejudices of seve-

\* The Society has been enlarged since the Report was communicated.

ral thousand years,—the enormous expenditures which in every country are devoted to military objects,—the vast numbers of men who imagine that their interest or their fame must rise or fall with the popularity of war,—the many also, who suppose that they understand the subject sufficiently to decide, without the labour of investigation,—and the whole mass of human depravity. These all stand arrayed to obstruct the object of Peace Societies.

An answer is given to the objection, that *war is necessary from the very nature of man*, by an appeal to history, which shows us that many customs, once esteemed quite as necessary, have yet passed away. “Public opinion, custom, and habit, always create a kind of necessity in their own favour.”

At one period in the history of our ancestors, they were of the opinion that *human sacrifices* were acceptable to God, and the most efficacious means of appeasing his anger, and procuring his aid. While such was the prevailing sentiment, human sacrifices were as necessary “from the very nature of man,” as wars have been in this age. But as soon as public opinion was changed, the necessity of such sacrifices ceased to exist, and the custom was of course abolished. The same things may be affirmed of other barbarous customs, the histories of which are now read with astonishment mingled with horror.

Within less than 150 years, the learned Christians of Massachusetts regarded “liberty of conscience,” or “toleration,” as the first born of all abominations; and were of the opinion that “to destroy the bodies of those wolves,” who propagate erroneous opinions, is not “frustrating the end of Christ’s coming, which was to save souls, but a direct advancing it.” While such was the popular sentiment, there was a necessity of hanging or burning men for their conscientious opinions,—and the best of men were as liable to suffer as the worst. But in our times, that liberty of conscience which our ancestors regarded with so much horror, is acknowledged in our civil constitutions, as one of the essential and unalienable rights of man. Of course, there is now no necessity of destroying “the bodies” of men on account of their religious opinions. Such scenes as were formerly witnessed in New-England, if now repeated, would fill the whole country with indignation and horror. A similar change in public sentiment, and in the constitutions and laws of the country, will render war, with all its bewildering splendour, an object of general abhorrence.

The 15th No. of *The friend of Peace* is published, and contains the following additional facts relative to peace societies.



The New-York Peace Society has been lately re-organized and its concerns placed under the direction of a large Committee. The Annual meeting of the Society was held on the 25th of December; a valuable Report has been published, and the prospects of the society are flattering.

The Ohio Peace Society is also in a flourishing state; its numbers increasing and its exertions very considerable. This Society has republished eight numbers of the Friend of Peace, and has proposed to republish the remainder of the first volume.

Four respectable Auxiliaries have been added to the M.P.S.

Two new Peace Societies in the state of New-York have also been recently formed.

A proposed Constitution for a Vermont Peace Society has been published in the newspapers of that state.

The Friend of Peace has obtained a very extensive circulation. Nos. 1, 2, and 3, have already passed through seven editions, and the 7th edition of No. 4, is now in press. Several other numbers have passed through 5 or 6 editions, and the whole of the first volume has been reprinted.

---

*Society for propagating the Gospel among the Indians and others in North America.*—The anniversary of this Society was holden in November last, when the discourse was preached by Rev. President Kirkland. The annual report has but just been published. It presents a detail of the operations of the Society in the District of Maine, and among some of the Indian tribes. In the District of Maine it supported, during the last year, eleven missionaries in various places, from two to four months each, and granted to some places pecuniary assistance for schools and religious instruction. By the accounts received from their missionaries, there appears to be in various parts of that country, a deplorable want both of common and of religious instruction. Many instances like the following are given:—"Last fall," says Mr. Sawyer, who has been occupied at Williamsburg and the vicinity, "I visited a neighbourhood, where I found their sons and daughters, of the age of eighteen or twenty years, who could not read a word. I engaged a young woman, of good qualifications, to teach them three months. The first week she had twenty-one scholars; and only three of them could read the alphabet. A few miles distant, I visited a family of thirteen, parents and children; and neither parent nor child could read a sentence in the word of God; in the nearest house was a family of seven in the same lamentable ignorance." Mr. Douglas says, "he finds great reason to lament the neglect of early religious instruction.

here are parents, surrounded with children, to whom even the first principles of religion have never been taught. He frequently examined the children before them, and, to their extreme mortification, found the children destitute of a knowledge of the existence of God." One girl of seventeen years old, could not even read. Mr. Parker informs us, "that at Pittston, East Parish, where there are about fifteen or twenty families, only one sermon has been preached since the settlement, fifteen years; that no missionary had ever before visited them, and that they were so poor as to be even neglected by the Methodists." From such specimens it is evident there is a great deal to be done in that part of our land; and the report of the society contains much gratifying information of what has been done successfully. Schools have been opened and maintained, and meetings for worship and preaching holden, which have undoubtedly been the means of great good.

With respect to the *Indians*, to whom a portion of the attention of this society is directed, their report gives some interesting intelligence. A school was opened for three months, among the Narragansetts, at Charlestown, Rhode Island, at which "the children, from twelve to twenty-four, appear to have made considerable improvement. A girl of about twelve years of age, says the instructor, began in words of two syllables, and in the course of a week was in four syllables. She became well acquainted with the spelling book, and I advanced her to the Testament, and, at the close of the school, she could read in any part of the Testament with fluency and exactness. Numbers, who began in words of two syllables, read at the close with tolerable exactness." The Rev. T. Alden has performed a second mission of six weeks among the Seneca and Munsee tribes. He has given a particular account of some of his interviews with the natives, and of the topics on which he addressed them. They listened attentively, and answered him kindly. Their replies, in two instances, are given as follows:—

"Brother, we thank you for coming to see us. We thank the Great Spirit, that he has given you health and strength to come and talk to us about the works of God. We will thank the Great Spirit to preserve your health and to prosper you in going to the other villages of your red brethren.

"Brother, we have been told nearly the same things, which you have now told us, by men of different societies. We have considered them much. We fully understand every thing you have told us, and we shall take it into deeper consideration than we have ever done before.



"Brother, there is good and bad among us. Some are a long time in taking hold of the gospel. We hope all will one day take hold of it.

"Brother, we understand that you are going to Tonnewanta. Many chiefs are now assembled there in counsel; some of ours, some from Buffalo, some from Alleghany, some from Genesee, some from Cayuga, some from Oneida; and they all met together upon the same business you are on. It will be a good time for you to go to Tonnewanta. We pray the Great Spirit to give you strength to talk to your red brethren at Tonnewanta. You could not have come and talked to us, if the Great Spirit had not given you strength."

On the other occasion, "It was almost sunset when the exercises were over. Pollard made a short address. His first sentence, delivered with a solemn countenance, was interpreted in these words:—*We thank the Great Spirit, that we are brought so near to the close of another day in health and strength.*

"After the above expression of thanksgiving to Almighty God, Pollard, in the name of the chiefs, thanked me for coming again to talk to them about the Great Spirit and the Gospel of Jesus Christ. He said they hoped that they should be enabled to remember what I had told them, and *with God's merciful help* give great attention to it, and that I might have health and strength to return in safety to my home."

Among the *Stockbridge Indians* there is a permanent missionary; and the account given of the state of things there, confirms the opinion we have always held, that substantial, permanent good to these poor savages, is to be principally hoped from permanent, resident, instructors. Under the labours of Mr. Sergeant, considerable moral and religious impression seems to have been made.

Mr. Sergeant visited the Oneida Indian village, where his children kept a Sunday school; and, though it was a rainy day, found, to his surprise, between thirty and forty children collected. This village of about twenty families, and upwards of fifty children, has been grossly neglected. "They generally understand and speak a little English, are very industrious, and have made considerable progress in civilization, but there is not one professor of religion among them." They had been "much inclined to work or play on the Sabbath;" our missionary "observes with pleasure, that this Sunday school has put a stop to their profaning the Sabbath."

The Indians appeared "so far engaged for a general reformation, that they agreed to form two societies; the men by

themselves, and the women by themselves; for the promotion of temperance, morality, industry, and the arts of civilized life." On the first day of the year (1818,) instead of the intemperate and revelling practices which had been customary for many years past, there was a meeting for prayer and reading the Word of God.

The present state of this mission is, on the whole, apparently encouraging; and we may unite our hopes with our prayers, "that a remnant," at least, of this forlorn people, "may be saved."

---

*Reform in English Prisons.*—Hardly any thing in the way of active benevolence has taken place in this active age, so interesting as the exertions of a few women in London to civilize and render comfortable the prisoners in Newgate. This prison has of late years been crowded with double the number of prisoners it was constructed to hold; and the abuses which existed there, the uncleanness, the indecency, the riot, intemperance, gambling and quarrelling, were horrible to think of. The women's apartments were universally allowed to be the worst; so bad indeed, that those who knew most about it, declared that reformation was absolutely impracticable. Nevertheless, in spite of all discouragement, Mrs. Fry, one of the society of Friends, visited the place, and accomplished a work of benevolence which has astonished all England; the history of which is one of the most wonderful and affecting in all the annals of charity, or of the world. Her first visit to the prison was in 1813. She found there nearly 300 women, crowded together, sometimes 120 in one ward; they slept on the floor without any bedding, and many without cloathing; they were openly drinking spirits, and swearing with shocking imprecations; every thing filthy to excess. She read to them from the Bible, and was convinced that something might be done for them. Circumstances prevented her visiting them again, until December 1816. She then found all the women playing at cards, or reading improper books, or begging at the gratings, or fighting for the money thus acquired, or engaged in the mysteries of fortune-telling. The children of these women, about seventy in number, were there with them; and Mrs. Fry's first object was to open a school for them, which she did, notwithstanding many discouragements, and constant assurances that her efforts would be utterly fruitless. The good effect was immediate; the most abandoned of the mothers thanked her with tears; and the younger of the women crowded



about her with earnest entreaties, that they too might be taught and employed. In consequence of this, Mrs. Fry and the young lady who assisted her, projected a school for the women also, at which they might be taught to read and be furnished with work. This proposition was apparently so romantic, that it was with the greatest difficulty they succeeded ; at length however the thing was done, and twelve ladies joined with them, devoted themselves to the prison, one being constantly there to direct and oversee the women, actually living with them, and the others being constant visitors. Strict rules were established, by which the prisoners were bound to give up all their darling vices : drinking, gaming, card-playing, and novel reading, were absolutely forbidden ; and to these rules, many of them voluntarily promised obedience. At the close of a month, the prison was visited by the mayor, sheriffs, and aldermen, who were perfectly amazed at the change they witnessed. Riot, licentiousness, and filth, they found exchanged for sobriety, order, and, comparative neatness, in the chamber, the apparel, and the persons of the prisoners. This hell upon earth, as it had been called, exhibited the appearance of an industrious manufactory, or a well regulated family. The magistrates, to declare their satisfaction, immediately adopted the whole plan as part of the system of Newgate, and loaded the ladies with thanks and benedictions. The change indeed was universal. In proof of which it is added, they who were marched off for transportation, instead of going away as usual, drunken, riotous, and breaking the windows and furniture, took a serious and tender leave of their companions, and expressed the utmost gratitude to their benefactors, from whom they parted with tears. Stealing also has been suppressed ; and while upwards of 20,000 articles of dress have been manufactured, not one has been lost or purloined.

It would be difficult to find an enterprize more worthy of admiration than this. Our limits would not permit a more minute detail. We hope, that in our attempt to abridge, we have not made the account the less interesting.

---

*Virginia University.*—A University has been established by the state of Virginia, upon a plan drafted, it is understood, by Mr. Jefferson. There are to be ten professors, for the purposes of instruction in the various branches of literature and science ; but no provision is made for the teaching of theology. The reason given is, that the constitution forbids the giving any ascendancy or preference to any one sect above another ; and, as a professor of divinity must be of some one sect, it would be unconstitutional to appoint one. This is the ground

upon which they excuse themselves from appointing chaplains in their legislature. After assigning this reason, the commissioners say, "the proof of the being of a God, the creator, preserver, and supreme ruler of the universe, the Author of all the relations of morality, and of the laws and obligations these infer, will be within the province of the professor of ethics ; to which adding the developments of these moral obligations, of those in which all sects agree, with a knowledge of the languages, Hebrew, Greek, and Latin, a basis will be formed common to all sects. Providing thus far without offence to the constitution, we have thought it proper at this point to leave every sect to provide, as they think fittest, the means of further instruction in their own peculiar tenets." It would seem, however, that even the first principles of religion would be but scantily taught in this way, since the professor of Ethics is to be professor also of ideology, general grammar, rhetoric, belles letters, and the fine arts.

---

*Declaration of the Allied Sovereigns, on the breaking up of the Congress of Aix-la-Chapelle.*—Now that the pacification of Europe is accomplished, by the resolution of withdrawing the foreign troops from the French territory ; and now that there is an end of those measures of precaution which deplorable events had rendered necessary, the Ministers and Plenipotentiaries of their Majesties the Emperor of Austria, the King of France, the King of Great Britain, the King of Prussia, and the Emperor of all the Russias, have received orders from their Sovereigns to make known to all the Courts of Europe, the results of their meeting at Aix-la-Chapelle, and with that view do publish the following Declaration :

The Convention of the 9th of October, which definitively regulated the execution of the engagements agreed to in the Treaty of Peace, of November 20, 1815, is considered by the Sovereigns who concurred therein, as the accomplishment of the work of peace, and of the completion of the political system destined to insure its solidity.

The intimate union established among the monarchs, who are joint parties to this system, by their own principles, no less than by the interests of their people, offers to Europe the most sacred pledge of its future tranquility.

The object of this union is as simple as it is great and salutary. It does not tend to any new political combination—to any change in the relations sanctioned by existing treaties. Calm and consistent in its proceedings, it has no other object than the maintenance of peace, and the security of those transactions on which the peace was founded and consolidated.



The Sovereigns, in forming this august union, have regarded as its fundamental basis, their invariable resolution, never to depart, either among themselves or in their relations with other States, from the strictest observation of the principles of the rights of nations; principles which, in their application to a state of permanent peace, can alone effectually guarantee the independence of each government and the stability of the general association.

Faithful to these principles, the Sovereigns will maintain them equally in those meetings at which they may be personally present, or in those which shall take place among their ministers; whether it shall be their object to discuss in common their own interests, or whether they take cognizance of questions in which other governments shall formally claim their interference. The same spirit which will direct their councils, and reign in their diplomatic communications, shall preside also at these meetings; and the repose of the world shall be constantly their motive and their end.

It is with such sentiments that the Sovereigns have consummated the work to which they were called. They will not cease to labour for its confirmation and perfection. They solemnly acknowledge, that their duties towards God and the people whom they govern, make it peremptory on them to give to the world, as far as in their power, an example of justice, of concord, of moderation: happy in the power of consecrating, from henceforth, all their efforts to the protection of the arts of peace, to the increase of the internal prosperity of their States, and to the awakening of those sentiments of religion and morality, whose empire has been but too much enfeebled by the misfortune of the times.

METTERNICH,	WELLINGTON,	NESSELRODE,
RICHELIEU,	HARDENBERG,	CAPO D'ISTRIA.
CASTLEREAGH,	BERNSTORFF,	

Aix-la-Chapelle, Nov. 15, 1818.

---

The important question respecting Dartmouth College, has been decided in the Supreme Court of the United States, in favour of the old trustees, and unfavourably to the *University*.

---

The New Brick Church in Charlestown, lately erected by the Second Congregational Society in that place, was dedicated to the worship of Almighty God, on the 10th day of February.

---

The Calcutta papers mention the establishment, under flattering auspices, of a College at Serampore, for the instruction of Asiatic Christians and other youth in Oriental and European literature.

## NEW PUBLICATIONS.

## FOREIGN.

A volume of Sermons, by Dr. Chalmers, of Glasgow.

A volume of Sermons, by Rev. R. C. Maturin.

Introduction to the study and knowledge of the Holy Scriptures, by Thomas Hartwell Horne, A. M. 3 vols. 8vo. Illustrated by maps and fac similes of Biblical manuscripts.

The Principles of Christian Evidence illustrated, by an examination of arguments subversive of Natural Theology and the Internal Evidence of Christianity, advanced by Dr. T. Chalmers, in his "Evidence and Authority of the Christian Revelation." By Duncan Mearns, D. D. Professor of Theology, Aberdeen.

Improved edition of Schmidius' Concordance to the Greek New Testament. From the Glasgow University press, 2 vols. 8vo.

Memoirs of the Life of John Wesley, by Robert Southey, 2 vols.

Mrs. H. More's "Coelebs," has been translated into French and German.

A weekly Journal has commenced printing in Sierra Leone.

## DOMESTIC.

The publication of President Dwight's Theology is completed, in 5 vols. 8vo. New Haven.

Sermons on Practical Subjects, by William Barlass. New York.

A Textuary, or Guide to Preachers in the selection of texts. Upon an entirely new plan. By T. M. Harris, D. D. Cambridge.

Essays on the distinguishing traits of Christian Character. By Gardiner Spring, A. M. Pastor of the Brick Presbyterian Church in the city of New York. Boston, 2d edition.

Family Lectures. By Mrs. N. Sproat. Boston.

Hints towards an Essay on the Pursuit of Happiness, by Benjamin L. Oliver, Jr. Cambridge.

A Discourse delivered before the New Jerusalem Church in Boston, on Christmas Day, 1818. Cambridge.

---

☞ The unexpected length of some articles in the present number, has rendered it necessary, in order to retain the Intelligence, to exceed the prescribed number of pages. This excess will occasion a corresponding deficiency in some future number.